A

BOOKE OF CHRI
stian exercise, appertaining to
RESOLVTION, that is,
shewing how that we should
resolue our selues to be-
come Christians in-
deed. *By R. P.*

10.5.96

Perused and accompanied nowe
with a Treatise tending to Pa-
cification, By *Edm.*
BVNNY.

Heb. 13.8.

Iesus Christ yesterday, and to day,
and the same for euer.

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EMANUEL
Coll. Emman. Cantab.

TO THE MOST REuerend Father in God, his very good Lorde and Patron, EDWIN, *by the prouidence* of God Archbishoppe of *Yorke, Primate of England, and Metropolitan, &c.*

MAY it pleaſe your Grace to vnderſtand, that whereas at the firſt by a friend of mine, and after by mine owne experience, I perceiued, that the booke inſuing was willingly read by diuers, for the perſwaſion that it hath to godlines of life, which notwithſtanding in manye pointes was corruptly ſet down: I thought good in the ende, to get the ſame publiſhed againe in ſome better manner, than nowe it is come foorth among them; that ſo the good, that the reading therof might otherwiſe do, might carry no hurt or danger withall, ſo farre as by me might be preuented. For this cauſe I haue taken the paines, both to purge it of certaine points that carryed either ſome manifeſt error, or elſe ſome other inconueniēce with them: & to ioyn another ſhort treatiſe withall, to exhorte thoſe that are not yet perſuaded, to ioyne with vs likewiſe in the truth of Religion. For ſo to ac-

kept of our aduersaries labours so much as is good, may I trust, bring to passe with some few of them, that thē selues wil better perceiue, that wherin they shal do wel, they may looke to be as readily incouraged by vs, as, when they do il, to be admonished, or reprehēded either, as the case doth require: and others likewise of their welwillers (yet notwithstanding in this vary from them, that they stand more indifferent in the cause of religion, and mean not otherwise to persist in their opinions, but so farre as they thinke they haue reason for them) may so be the rather induced to assure thēselues (as the trueth indeede is) that wherein they haue sufficient warraunt for the points that they stand on, they are not in any wise misliked by vs, but onely for those, wherein they haue no sufficient groundwoorke to beare them out. I was also very gladde, both that some of them had taken paines in that kinde of labor: & that others of their profession were sometimes occupied in reading of suche. For whereas by their bookes that are of the Controuersies, the readers of thē þ are before smitted with that kind of infectiō, are of crimes thereby the more intangled in their errors, & more kindle d hit wise with inordinate heat, against all thos

those that more sincerely holde the Christian faith: by this kind of labor it may fal out that comming thereby to the feare of God, though but after a corrupter manner, yet therein may they possibly find a ready way, first to draw thē somwhat on, to a better advisement of their waies; & then after that, to espy their wonted errors likewise, and to ioyn with vs in the truth of religion. In which course the better to help them, I haue added this other Treatise withall; so to bringe before their eies, how the case for that matter doth stād betwixt vs, & how litle cause there is for them so much to be afraid of our profession, as some haue borne them in hand that they ought: trusting withal, that as they do alreadie agree with vs in many pointes of great importance; so they can be content to condiscend vnto vs in the rest likewise if it may appeare vnto them, that in so doing they shal do none otherwise, than as of conscience, and duety they ought.

Both whiche bookes when I thought to haue presented vnto your Grace, I was for a time staied by this, for that I thought them not a present worthy inough, in respect of my labors therin. But whē I did more deeply cōsider, that I might very wel hope

of better acceptãce, thã the ſtrict worthines of the thing ſhoulde deſerue, I was then fully reſolued to be ſo bolde as to preſent your G. with them ſuche as they be: & for whatſoeuer wãteth, either in thẽ, or me, to reſt in the good aſſurance that I haue, that your G. wil notwithſtanding of your owne inclination in good parte take them. As alſo I take it, that I am by good reaſon induced ſo to do, both for that the dignity of your place in the Churche of God among vs, and mine own ſpecial duety beſides, doth of right require it, and muche more than it, if mine ability might accordingly ſerue: and the nature of the matter in one principall point is ſuche, as that by a certaine kinde of neceſſity it leadeth me therevnto. For whereas it may be the perſwaſion of ſome, that no ſuche work as is at the firſt ſo corrupt in it ſelfe, ſhould be brought forth to light by any of vs, though neuer ſo warily we purged it before (wherin notwithſtanding there be many good reaſons to ground vpon, for thoſe that are otherwiſe minded:) hẽce is it, that your Graces cenſure, eſpecially here in theſe parts, is of me and others of the ſame iuriſdiction, eſpecially to be regarded for the place that God hath giuẽ you among vs. In which kinde of labor, as

Castalion first, then also Maister *Rogers* haue done very wel, in that litle book of *Kempicius*, that is called the Imitation of Christ, leauing out the corruption of it, & taking onlie that which was founde: so hath *Iohn Baptist Fickler* bin very bold in wresting that which another had written so well, of the power of the magistrate ouer his subiects, & the dutie of subiects to him again, altogether to the establishing of the Popes supremacie, and to animate their own confederates against their godly and lawful princes; chaunging nothing else (to speake of) but those very titles, & otherwise vsing the others matter, method, & stile. Neuertheles, as the former of these examples shew vs, how such things may rightly be vsed: so the other thinges may admonish those that woulde mislike to haue their ouersightes so holpen, that they had need as much to goe about to excuse their own fellowes, as to impugne any others therefore, that vse their freedome more moderately. As for my selfe, hauing vsed my liberty so easily as I haue done, altering no more than neede required, and doing the same in quiet maner, without any griefe against the Author whosoeuer it were; or disgrace to his d inges (so much as might bee, not betraying the

truth:) I am the leſſe carefull (vnder the protection of your Graces cẽſure) either of the cenſure, or aſſaultes of others, that are more led by affection than reaſon. To be ſhort, whereas the former of theſe twoo bookes calleth men from the loue of the world; and the latter likewiſe, doth cal men from their woonted errors vnto the truth: in both theſe reſpectes, I thought your G. would ſo muche the rather accept of them. For hauing had ſo long experience of the worlde as you haue, very likelihoode teacheth that needes you muſt grow more & more frõ the loue thereof: and it is ſufficiently knowne vnto all, that hauing found this mercy your ſelfe, to bee deliuered from the former ignorance, and to be brought to the knoweledge of the trueth, you haue in like ſorte (in this long courſe that GOD hath giuen you) muche called on others to doe the like. Theſe Bookes therefore that treate of the ſame, I thought ſhoulde bee the rather welcome. And I beſeech almightie God, the fountaine and giuer of all good thinges, to giue you grace ſo to conſider of the one, and to goe on forwarde in the other, as that more and more departinge from the loue of the world, and more and more perfourming the woork of the

the miniſterie, you bring the former at length to nothinge, and make the other a polliſhed worke for the day of the Lorde.

Your Graces moſt humble in the Lord.

EDM. BVNNY.

THE PREFACE TO THE Reader.

CONcerning the former of these 2. Bookes (gentle Reader) I haue to admonish thee of certain thinges thereunto belonging: and first as touching the author of it; then as touching the Booke it selfe. VVho it is that was the Author of it, I doe not knowe, for that the Author hath not put to his name, but onely 2. letters in the end of his Præface: which two letters I haue set down vnder the title of the Book it selfe. But whosoeuer it is, that was the Author of it, himselfe doeth sette downe, both the occasion whervpon he wrote it; and what was his intent, and purpose therein. The occasiō of it was, that one *Gasper Loarte* Doctor of Diuinitie, and a Iesuite frier, had before written a book of much like argument in the Italian tongue: which a countrie-man of ours at Paris in France had about 4. yeeres since translated into English; and had done (as he thought) muche good thereby. VVherupon the Author hereof minding to haue imprinted that again, & to haue inriched it, both with matter, & method: he founde the course that he determined, to haue this issue in the ende,

Of the Author.

By what occasion he wrote.

ende, that hee thought not good to imprint againe that booke of Doctor *Loarts*, but rather to make another of his owne, and to gather in thereunto, whatsoeuer is in that booke, or others such like, to this effect. VVhich course when he had taken, he thought good to followe this order therein: first to shewe, howe to resolue our selues to serue God indeed; then, how to begin to do it, & lastly, how to continue vnto the ende. And so setting in hande with the worke, and hauing finished the first part, that hath he sent ouer in the meane season, vntil he shal be able to finish the rest. His intent and purpose was, as himself doth witnes, that his countrie-men mighte haue some one sufficient direction for matters of life, among so manye bookes of controuersies, for that those (though otherwise he account them needefull) doe help but litle, he saith, oft times to good life; but rather fill the heades of men with a spirit of contradiction & contentiō: that for the most part hindereth deuotion. Insomuche that hee much misliketh, that men commonly spend so much of their time so vnprofitably, talking of faith, but not seeking to build theron as they ought to do, and so do but weary themselues in vaine; making much adoe, but getting

His intent and purpose.

bus-

but little profit thereby; much disquieting our selues and others, & yet obtayning but smal reward. VVhich cõplaint of his is iust indeed, as the matter is handeled by many. And so hauinge protested his good meaning therein, desireth all, though they dissent from him in religion: yet, laying aside hatred, malice, and wrathfull contentiõ to ioyn togither in amendment of life, and in praying one for another. VVhiche wee might haue heard in his owne woordes, but that hee interlaceth other thinges withall, that I dare not in conscience and duty to God commend vnto thee. Cõcerning the book it selfe it seemeth to be moste of all gathered out of certayne of the Schoole-men (as they are termed) that liuing in the corrupter time of the Church, did most of al by that ocasiõ treat of reformatiõ of life; whẽ as others were rather occupied about the controuersies, that were moste in question among them. And although my selfe haue bestowed no great time in them: yet by the litle that I haue bestowed, I see it to resemble them so much (especially for the inuention of it) that as we finde somtimes a ready help in the face of the child, to gesse at the father; so in this likewise, me think that we haue in the booke it self, that

Of the Booke it selfe.

Which

whiche maye leade vs to this conie-cture. But my meaning at this time is, firſte to ſhewe thee what it was as it is ſet forth by the author himſelf: & then what is done therunto by me, that ſo I might get it publiſhed to all.

In what maner it came forth at the firſt.

As it is ſet forth by the Autheur himſelfe, if we cõſider the ſubſtance of it, ſurely it was wel worth the labour (a few pointes only excepted) and much of it, of good perſwation to godlines of life But if we conſider the forme, or manner of it, therein maieſt thou find, that it was needful for me, before hãd to admoniſh thee of theſe few things. Firſte, that throughout the whole booke the Author hath vſed, in thoſe ſcriptures that he alledgeth, the vulgar tranſlation that was before in cõmon vſe with them: & ſome ſpecial words preciſely, ſuch as before they haue taken vpon them to obſerue, and therein ſtill to diſcent from vs. The vulgar tranſlatiõ is known well inough: ſo that I neede to ſaye nothing of it. Thoſe ſpeciall woordes that preciſely he vſeth, are, Our Lorde, when it is more agreeable to the Texte to ſaye, The Lorde: iuſtice, for righteouſnes: penaunce, for repentaunce: merite, for good woorkes, or the ſeruice of God: and a few others.

Then alſo in diuers parts of the booke

there were mingled in withall, certaine opinions and doctrines of their own profession, most of them such as are manifest corruptions, and some of them no more but ouer-venturous: and certaine places alleaged out of others, little appertaining to the matter, or els more coldely handeling the matters propounded, than that well they coulde matche with the residue that are in the Treatise to that purpose alledged. In this manner came it into my handes: and so it is yet extant among them. Nowe concerning my doinges therein, first for the substance of it, bicause it is, mucke of it good, I haue so farre not only conceiued lyking of it my selfe: but also haue done my best indeuour, thus to publishe it vnto al; that so many as wil, may take to themselues the benefite of it. In which kind of argument though manye others in these our dayes haue done verie commendably likewise: yet I doe specially commend this vnto thee, the rather for that it proceedeth from those, that otherwise are for diuers pointes, the greatest aduersaries that we haue in the cause of religion. And whereas inordinate contention is not onely vnseemly for the Church of God, but also hurteful to the cause of religion, a speciall point of wisdom

What is done o it since. irst in the bstance whi- he is appro- ed.

it is, when God hath bestowed anye good gift on any of vs all, that others should so esteeme therof, as that they make the same a meane to moderate the bitternes of their affections towards al those, that gladly woulde liue peaceably with all, so muche as they might: as also on the other side it is very cleere, that those that will not (so far as the cause of religion it self doth permit them) may haue iust occasion to bee ashamed; and thereby to finde out, what kind of spirit it is that doth lead thē. So the substance of the book is such, as that a mind that is wel disposed, may with one, and the selfsame labour, gather out of it, both lessons of godlines vnto it selfe: and that which may somewhat occasion some better agreement among certain of vs; with such of them I meane, as stande more indifferent, and are content to dissent no further from vs, then of conscience they thinke that they ought. The former of which wil yeeld vs this fruite, that we shal addresse our selues to do, in some good measure, our seruice to God: the other, that we shal do it with a quieter conscience, our selues desirous to be at peace with al, so farre as conueniently maye bee obteined. On the other side likewise, bicause I found the maner and forme so farre foorth

Then in th form or man of it, which

ous *Amended.*

out of order as I haue declared, therfore did I indeuour my selfe to helpe it a little as need required. But as touching the translation that they vse, I haue altogether let them alone therwith, partly to condiscend so farre vnto them, as to suffer themselues in such case to vse what translation they wil, & with good wil to heare them therin, and partely for that diuers pointes of the matter were so grounded therupon, that the translation might not be amended, vnlesse the matter were altered likewise. So far foorth therefore as there was no manifest errour taken in withal, I haue lefte it wholly vnto them: though otherwise it might oft times be amended. For which cause also I did the rather omitte to meddle with the quotations to alleadge the verse of the Chapter withall, because that in distinguishing of the verses we disagree somtimes: and forbearing to obtrude ours to thē, vnles I thought they would take it in good part; haue forborne likewise to vse theirs, for that we find it not so agreeable to the trueth it selfe. As for those speciall wordes of theirs, that the Author so precisely vseth, I haue vsed my liberty therin: somtimes letting them stande as they are; and somtimes altering them, when they were abused, or o-

ther-

therwiſe the caſe did ſo require. Thoſe other pointes of their proper opiniõs, wherein wee diſſent from them; and they (no doubt) from the truth it ſelfe, I haue cleane leſte out: and ſome of thoſe venturous points beſides: togither with certain of thoſe places likewiſe, which he hath alleadged out of others, that did not ſo muche appertaine to the matter that he had in hãd: or not ſo effectually e touched the ſame, as himſelf otherwiſe hath done. The former of which I therefore left out, for that neither my ſelf could allow to leaue any ſuch as (to my knowledge) might bee any hurt, or elſe but ocaſion of ſtumbling to others: neyther could I ſo haue gotten it forth to the vſe of al, carrying ſtil ſuch corruption with it. And this haue I done ſo much the rather, for that moſt of thoſe thinges ſeeme rather to bee added by ſome that hadde the perufinge of the booke, before it might be allowed among them to come to the priſt, thã by the proper author thereof: they do ſo little oftẽ times agree with the argũmẽt that there hee hath in hande, nor with the maner of handling of it. As for example, in the firſt part of the booke and third Chapter, ſetting downe the end of mans life, which he ſayth is the ſeruice of God, eyght or nine times in that Chapter is ioyned

withal the gaining of heauen: whiche notwithstanding is not agreeable to the maner of the Authors handling of that pointe, as it maye appeare in the whole discourse there, and namely by his place of Zachary in the beginning of the thirde, and by his diuision in the beginning of the fourth Chapter, where notwitstanding the gaining of heauen is very odly put in again. The other sort likewise I thought good to leaue forth, for that being impertinēt, they might discredit some part of the rest, or else but weaker then the rest, might so let downe the affections againe which were stirred vp before by the other. And truly the spirit in these daies doeth proceede a greate deale more effectually, both in doctrine & exhortation, than it did in the daies of diuers of those that were here alleadged. VVherin, if there shal be any that shal thinke, either on the one side, that I haue put out too much, or on the other, that I haue put out too litle, neither am I desirous to ouerrule their iudgements, nor very careful to maintain mine own, if any shal come with better matter: contenting my self onlye with this, that I haue done what seemed to me to be most expedient to the glory of God, and to the benefit of his people here. And so without anie

further

further defence of my doings therein, now (gentle Reader) I send thee ouer to the booke it self: where if thou shalt bestow a litle paines (though it be no more, but once with aduisement to reade it ouer) I doubte not, but that thou wilte confesse thy labour to bee well bestowed. VVhiche when thou shalt find, then descending to the Author of it, seeing himselfe desireth to be holpen by thy prayers, thou shalte do well, both to thanke God for him for this whiche is done, and to solicite him with thy praiers, on behalfe of him and the rest, that it would please him to giue thē a further knowledge of the truth in Christ, so farre as his wisedom hath thought expedient, to the setting forth of his own glory, & to the saluation of those that are his. And God giue vs all (so many as doe appertaine to his kingdome) his grace in that measure, that both we may agree togither in the truth of religion, and altogether imploye our selues in his seruice here, in peace and quietnes one with another. And so I bid thee hartily farewell. At Bolton-Percy, in the ancientie or liberties of Yorke, the 9. of Iulie. 1584.

Thy heartie wel-willer in Christ.

EDMVND BVNNY.

The

The Booke of Christian exercise, appertayning to *Resolution*.

The first part.

The Contents of the first part *of this Booke, touching the* helpes of resolution to serue God.

THE I. CHAPTER.

1 Of the end and parts of this booke: with a necessarie aduertisement to the Reader.

How necessary a thing it is for a man to resolue to leaue vanities, and to serue God.

What argument the Diuel vseth to draw men from this resolution.

How willfull ignorance doeth increase, and not excuse sinne.

What mizde a man should haue that would reade this Treatise.

TH II. CHAPTER.

2 Howe necessarye it is to enter into earnest consideration and meditation of our estate; wherein is declared:

That inconsideration herein is a great

enemie

animis to resolution.

VVhat inconueniences grow thereby.

The nature, and commoditie of consideration.

Of the exacte manner of meditating the particulars of religion in the fathers of olde, and the fashion of beleeuing in grosse at this day.

THE III. CHAP. 3

Of the ende (in generall) why man was created, and placed in this world: wherein is handeled:

How due consideration of this end helpeth a man to iudge of himselfe.

VVhat minde a man shoulde haue to creatures.

The lamentable condition of the worlde by want of this due consideration.

And the mischiefe thereof at the last day.

THE IIII. CHAP. 4

Of the ende of man more in particular: and of two special parts of the same, required at his hands in this life, wherein is discussed:

How exactly both these parts are to be exercised.

The description of a Christian life.

The lamentable condition of our negligence herein.

The care and diligence of many of the fathers touching the same.

The remedies that they vsed, for the one parte and what monuments of piety they left behind, touching the other.

The indifferent estates of good, & euil men: as wel presently, and at the day of death: as in the life to come.

THE V. CHAP.

Of the seuere account that wee must yeeld to God, wherein is declared:

A principal point of wisdome in an accountant, for viewing of the estate of his accounte before hand.

The maiesty of ceremonies and circumstances vsed by God at the first publication of his law in writing: and his seuere punishment of offenders.

The sharp speeches of our saniour against sinners.

VVhy two iudgementes are appointed after death.

The sodain comming of them both.

The demaunds in our account, at the generall iudgement.

The circumstances of horror and dread before, at, and after the same.

VVhat a treasure a good cõscience wil the be.

The pitifull case of the damned.

How easily the dangers of those matters may be preuented in due time.

THE VI. CHAP. 6

A consideration of the nature of sin and of a sinner: to shew the cause why God iustly vseth the rigour before mẽtioned: wherin is described:

Gods infinite hatred to sinners.

The reasons why God hateth them.

That they are enimies to God, and to themselues.

How God punisheth sinners: as wel the penitent, as the obstinate: and of the bitter speeches in scripture against sinners.

Of the seuen miseries and losses which come by sinne.

The obstinacy of sinners in this age.

Two principal causes of sinne.

Of the danger to liue in sinne.

How necessary it is to feare.

THE VII. CHAP.

Another consideration for the further iustifiyng of Gods iudgements, and declaration of our demerite, taken from the maiestye of God and his benefites towardes vs: wherein is shewed:

A contemplation of the maiestye of God:

and

end of his benefites.

Of the seuerall vses of Sacraments.

Diuers complaintes against sinners in the person of God.

Our intollerable contempt and ingratitude against so great a maiestie and benefactor.

Of great causes we haue to loue God, beside his benefites.

Howe hee requireth nothing of vs but gratitude,

That it resteth in due resolution to serue him.

An exhortation to this gratitude, with a short prayer for a penitent sinner in this case.

THE VIII. CHAP.

Of what opinion and feeling we shal be, touching these matters, at the time of our death, wherein is expressed:

The induration of some hearts, kepte from resolution by worldly respects.

Of the matters of terror, paine, & miserie, that principally molest a man at his death.

A contemplation of the terrors, speech, or cogitation of a sinner at the houre of death.

Of diuers apparitions and visions to the iust and to the wicked, lying a dying.

Howe all these miseries maye be preuented.

THE

THE IX. CHAP. 9

Of the paines appointed for him after this life, and of two sortes of them, wherin is declared:

How God vseth the motiue of threats to induce men to resolution.

Of the euerlasting pain in hel, reserued for the damned, and common to al that are there.

Of the two parts thereof: that is, pain sensible, and paine of losse.

Vehement coniectures touching the seuerity of those paines.

Of the seuerall names of hel in diuers tongues.

Of the particular paines for particular offenders, peculiar in quality and quantity to the sins of ech offender.

Of the worme of conscience.

THE X. CHAP. 10

Of the rewards, benefites, and commodities prouided for Gods seruants, wherein is declared:

How God is the best pay-maister.

Of his infinite magnificence.

The nature, greatnes, and value of his rewards.

A description of paradise.

Of two parts of felicity in heauen.

A contemplation of the commodities of

The said two felicities ioyned together.

The honour whereunto a Christian man is borne by baptisme.

An admonition against security in this life.

The second part.

The contentes of the seconde part of this booke, touching impedimentes of resolution.

THE I. CHAP.

Of the first impediment: which is the difficulty, that many think to be in vertuous life; wherin is declared:

Niene special priuiledges & helpes, wherewith the vertuous are ayded above the wicked,

1 *The force of Gods grace for easing of vertuous life, against all temptations.*

2 *Of what force loue is herein. And how a man may know, whether he haue loue towarde God, or no.*

3 *Of a peculiar light of understanding pertaining to the iust.*

4 *Of internal consolation of minde.*

5 *Of the quiet of a good conscience in the iust.*

6 *Of hope in God which the vertuous haue. And that the hope of the wicked, is indeed no hope, but meere presumption.*

7 *Of freedome of soule and body, which the vertuous haue.*

8 *Of the peace of mind in the vertuous, towardes God, their neighbour, and themselues.*

9 *Of the expectation of the reward, that the vertuous haue.*

Of the comfort that holye men haue, after their conuersion: And how the best men haue had greater conflicts therein.

Of Saint Austens conuersion, and foure annotations thereupon.

THE II. CHAP.

Of the seconde impediment: which is tribulation; wherin are handled 4. special points:

1 *First, that it is an ordinary meanes of saluation to suffer some tribulation.*

2 *Secondly, that there be thirteen special consideration of Gods purpose, in sending afflictions to his seruants: which are laid down and declared in particular.*

3 *Thirdly, what speciall considerations of comfort a man may haue in tribulation.*

THE III. CHAP.

Of the thirde impediment: which is, loue of the world; which is drawn to sixe points:

1 *First, how, and in what sense the world & commodities thereof are vanities: & of three general points of worldly vanities.*

2 *Secondly, howe worldly commodities are*

meete deceiptes.

3 *Thirdly, how the same are pricking thornes.*

4 *Fourthly, how the same are misery and affliction.*

5 *Fiftly, how they strangle a man:*
With a description of the world.

6 *Sixtly, how a man may auoyd the danger thereof, and vse the commodities thereof to his owne benefite.*

THE IIII. CHAP.

Of the fourth impediment: which is, too much presuming of Gods mercy, wherein is declared:

That prolonging of our iniquities, in hope of Gods mercy, is to build our sins on Gods backe.

Of the two feet of our Lord: that is, mercy and truth.

Of two daungers of sinners: and howe Gods goodnes helpeth not them that perseuere in sin.

Whether Gods mercy be greater then his iustice.

The description of true feare.

Of seruile feare and of the feare of children: and how seruile feare is profitable for sinners.

THE V. CHAP.

Of the 5. impediment: which is, delay of resolution vppon hope to doe it better, or with more ease afterward, wherin a declaratiō is made:

Of seuen special reasons, why the diuell mo-

with

with vs to delay: and of sixe principall causes which make our conuersion harder by delay.

How hard it is to repent in old age, for him that is not accustomed to some hardnes before: and what charge a man draweth to himselfe, by delay.

That the example of the Theefe saued on the crosse, is no warrant to such as deferre their conuersion.

Of diuers reasons, why conuersion made at the last houre is sufficient.

THE VI. CHAP. 6

Of three other impedimentes: that is, sloth, negligence, and hardenesse of heart, wherein is declared:

The foure effects of slouth: and the meanes how to remoue them.

The cause of Atheisme at this day. And the way to cure careles men.

Of two degrees of hardnes of heart.

How hardnes of heart is in al persecutors.

The description of an hard hearte: and the danger thereof.

The conclusion of the whole booke.

FINIS.

THE FIRST PART of this Booke.

CHAP. I.

Of the end and partes of this Booke with a necessary aduertisement to the Reader.

THIS first Booke hath for his proper ende, to perswade a Christian by name to become a true Christiã indeed, at the least, in resolution of minde. *The ende of this Booke.* And for that there bee two principall things necessary to this effect, therfore this first booke shal bee diuided into two parts. In the first shal be declared important reasons & strong perswasions, to prouoke a man to this resolution: In the second shalbe refuted al the impediments, which our spirituall enemies (the flesh, the world, and the diuel) are wõt to lay for the stopping of the same: knowing very well, that of this resolution dependeth all our whole seruice of God. For hee that neuer resolueth himselfe to doe well, and to leaue the daungerous state of sin wherein he liueth, is far off from euer doing the same. But he that sometime resolueth to doe it, although by *Two partes of this booke.* *The necessitie of resolution.* frailtie

frailtie hee performeth it not at that time: yet is that reſolution muche acceptable before God; and his mynde the readier to returne after to the like reſolution againe, and by the grace of God, to put it manfully in execution.

Acts. 7. But he that wilfully reſiſteth the good motions of the holy Ghoſt, and vncurteouſly conteneth his Lord, knocking at the doore of his conſcience,

Apoc. 3. greatly prouoketh the indignation of God againſt him, & cõmonly groweth harder and harder daily, vntill he

Rom. 1. be giuen ouer into a reprobate ſenſe, which is the next doore to damnation it ſelfe.

An aduertiſement. 2 One thing therefore I muſte aduertiſe the Reader before I goe anye further, that hee take great heed of a certain principal deceipt of our ghoſtly aduerſary, wherby he draweth many millions of ſoules into hel dailye: which is, to feare and terrifie them frõ hearing or reading any thing contrary to their preſent humor or reſolution. As for example, an vſurer, frõ reading books of reſtitution: a lecherer, from reading diſcourſes againſt that ſin: a worldling from reading ſpirituall bookes or treatiſes of deuotion. And hee vſeth commonly this argument to them for his purpoſe: Thou

The diuels argument.

ſeeſt

feeſt how thou art not yet reſolued to leaue this trade of life, wherein thou art: and therfore the reading of theſe bookes will but trouble & afflict thy conſcience, and caſt thee into ſorrow and melancholie, and therefore reade them not at all. This (I ſay) is a cunning ſleight of Satan, wherby he leadeth many blindfolded to perdition: euen as a Faulkener carrieth many hawkes quietly being hooded, which otherwiſe he could not do, if they had the vſe of their ſight.

3 If ignoraunce did excuſe ſin, then this might be ſome refuge for thē that would liue wickedly: But this kind of ignorance (being voluntarie and wilfull) increaſeth greatly both the ſinne, and the ſinners euill ſtate. For of this man the holy ghoſt ſpeaketh in great diſdaine; *Noluit intelligere vt bene ageret:* He would not vnderſtand to do wel. Pſal. 35. And again, *Quia tu ſcientiam repulliſti, repellam te:* For that thou haſt reiected knowledge, I will reiect thee. Oſe. 4. And of the ſame men in another place ꝑ ſame holy ghoſt ſaith: *They do lead their liues in pleaſure, and in a moment goe downe vnto hell which ſay to God, Goe from vs, wee will not haue the knowledge of thy wayes.* Iob. 21. Let euery man therfore beware of this deceit, & be content at the leaſt to read good

Wilfull ignorance maketh ſinne.

See S. Aug. of this ſinne de gra. & li. arb. cap. 3.

S. Chrisostome hom. 26. in epist. ad Rom.

bookes, to frequent deuout company, and other like good means of his amendment, albeit he were not yet resolued to folow the same: yea althogh he shoulde finde some griefe and repugnãce in himselfe to do it. For these things can neuer do him hurt, but may do him very much good: & it may be, that the very cõtrariety & repugnãce which he beareth in frequẽting these thinges againste his inclination, maye moue the merciful Lord, which seeth his hard case, to giue him the victorye ouer himselfin the end, & to send him much more cõfort in the same, thã before he had dislike. For he cã easily do it, only by altering our tast with a litle drop of his holy grace, and so make those things most sweet & pleasant, which before tasted both bitter & vnsauerie.

What minde a man shoulde bring to the reading of this booke.

4 VVherfore as I wold hartily wish euery christiã soule, that commeth to read these considerations following, shuld come with an indifferent mind laid downe wholy into Gods handes, to resolue and doe, as it should please his holy spirite to moue him vnto, althogh it were to the losse of al worldly pleasures whatsoeuer (which resignation is absolutely necessary to euery one that desireth to be saued) so, if som

cannot presently win that indifferencie of theselues, yet woulde I counsell thē in any case to cōquer their minds to so much patience, as to go through to the end of this book, & to see what may be said at least to the matter, although it be without resolution to follow the same. For I dout not, but god may so pearse these mens heartes before they come too the ende, as their minds may be altred, & they yeeld thē selues vnto the humble & sweete seruice of their Lord & Sauiour, & that the angels in heauen may reioice and triūph of their regaining, as of sheepe most dangerously lost before. Luc. 15.

CHAP. 11.

How necessarie it is to enter into earnest consideration and meditation of our estate.

THE Prophet Ieremie after a lōg complaint of the miseries of his time, fallen vppon the Iewes by reason of their sinnes, vttereth the cause thereof in these wordes: *All the earth is faln into vtter desolation, for that ther is no man which cōsidereth deeply in his hart:* Signifiyng heereby, that if the Iewes wold haue entred into deep & ernest consider- Iere. 12.

consideration of their liues and estate before that great desolation fell vpon thē, they might haue escaped the same,
Ionas. 3. as the Niniuites did by the forewarning of Ionas: albeit the sword was now drawen, and the hande of God stretched out, within 40. daies to destroy thē. So important a thing is this consideration. In figure whereof, all beasts in old time, which did not ruminate, or chew their cud, were accounted vncleane by the lawe of Moses: as
Leuit. 11. Deut. 14. no dout, but that soule in the sight of God must needes be, which resolueth not in heart, nor cheweth in oftē meditation of mind, the things required at her handes in this life.

2 For, of want of this cōsideratiō & due meditatiō, all the foule errours of the worlde are committed, and many 1000. Christiās do find thēselues within the very gates of hell, before they mistrust any such matter towards thē being caried through the vale of this life blindfolded with the veile of negligēce & inconsideration, as beasts to the slaughter house, and neuer suffred to see their owne danger, vntill it bee too late to remedie the same.

3 For this cause the holy scripture doth recōmend vnto vs most carefully, this exercise of meditation, & diligens

gent consideration of our duetics to deliuer vs thereby frõ the peril, which inconsideration leedeth vs vnto.

4 Moses hauing deliuered too the people his embassage frõ God, touching all particulars of the lawe, addeth this clause also frõ god, as most necessary: *These words must remaine in thy heart, thou shalt meditate vpon thẽ, both at home, and abroad, when thou goest to bed, & whẽ thou risest again in the morning.* And again, in an other place: *Teach your children these things that they may meditate in their heartes vppon them.* The like cõmãdemẽt was giuẽ by God himself, to Iosua at his first election to gouern the people: to wit, that he shuld meditate vpõ the law of Moses both day & night, to the ende, hee might keepe & performe the thinges written therin. And God addeth presently the cõmodity he shoulde reape thereof. *For thẽ* (saith he) *shalt thou direct thy way aright, & shalt vnderstande the same.* Signifiyng, that without this meditatiõ a man goeth both amisse and also blindly, not knowing himself whither

Deut. 6.

Deut. 11.

Iosu. 1.

5 S. Paule hauing described vnto his scholler Timothy, the perfect duty of a Prelate, addeth this aduertisemẽt in the end: *Hæc meditare*: Meditate, ponder & cõsider vpon this. And finally, whẽsoeuer ẏ holy scripture describeth

1. Tim. 4.

a wise,

a wise, happy, or iust mā (for all these are one in scripture, for that iustice is only true wisdō & felicitie) one chief point is this: *He wil meditate vpon the lawe of God both day & night.* And for exāples in the scripture, how good mē did vse to meditate in times past, I might here reckon vp great store, as that of Isaac, who went foorth into the fieldes towards night to meditate: also that of Ezekias the king, who (as the scripture saith) did § meditate like a doue, that is, in silence, with his heart only, without noise of words. But aboue al other the exāple of holy Dauid is singuler, herein, who euery where almost, maketh mētion of his continual exercise in meditation, saying to god: *I did meditate vpon thy commandements which I loued.* And again: *I will meditate vpon thee in the mornings.* And again: *O Lord how haue I loued thy lawe? It is my meditation all the day long.* And with what feruour & vehemencie he vsed to make these his meditations, he sheweth when he saith of himselfe: *My heart did waxe hot within me, and fire did kindle in my meditations.*

Psalm. 1. ro. 15. Eccle. 14. Gen. 24. Esay. 38. Or mourne: for it was in the way of sorowing or lamentation. Psal. 118. Psalm. 62. Psal. 118. Psal. 38.

§ This is recorded by the holy ghost of these ancient good mē, to cōfound vs christians, who being farre more bound to feruour thā they, by reason of the greater benefit we haue receiued:

yea

yet doe wee liue so lasily (for the most part of vs) as we neuer almost enter in to the meditation & earnest cõsideration of gods lawes & commãdemẽts: of ỳ mysteries of our faith: of the life, & death of our Sauiour: or of our dutie towards him: & much lesse doe we make it our dayly studie & cogitatiõ, as those holy kings did, notwithstanding all their great bulines in the cõmon wealth.

7 VVho is there of vs nowe adaies, which maketh the lawes & cõmandements or iustifications of God (as the scripture termeth thẽ) his daily meditatiõs as Dauid did? neither only in the day time did he this, but also by night in his heart, as in another place he testifieth of himselfe. Howe many of vs do passe ouer whole daies, & months without euer entring into these meditations? Nay, God graunt ther be not many christians in the world, whiche know not what these meditations do mean. VVe beleue in grosse the misteries of our christiã faith, as that ther is an hel: an heauẽ: a reward for vertue: a punishment for vice: a iudgement to come: an account to bee made: and the lyke: but for that wee chewe them not well by deep consideration, and doe not digest them well in our hearts,

Psal. 118.

Psal. 76.

Belefe in grosse.

hearts, by the heat of meditatiõ, they helpe vs little to good life, no more the a preseruatiue put in a mans pocket can help his health.

Maruelous effects of inconsideration.

8 VVhat man in the world would aduenture so easily vpon sin (as commõly men do, which drink it vp as easily as beasts drink water) if he did cõsider in particuler the great danger, & losse of grace, the losse of Gods fauor, & purchasing his eternall wrath, also the death of Gods own sonne sustained for sin: the inestimable tormẽts of hell for the euerlasting punishment of the same? VVhich albeit euery christiã in sũme doth beleeue: yet because the most parte doe neuer consider them with due circũstantes in their hearts: therfore they are not moued with the same, but do bear the knowlege therof locked vp in their breasts, without any sense or feeling: euen as a mã carieth fire about him in a flint stone without heat, or perfumes in a pomãder without smell, except the one be beaten, and the other be chafed.

9 And now to come neere our matter (which we meane to handle in this booke) what man liuing woulde not resolue him selfe throughly too serue God in deed, and to leaue all vanities of the worlde, if he did consider as he should doe, the waighty reasons hee

hath

hath to mooue him thereunto: the reward he ſhal receiue for it; and his infinite danger if he do it not? But bicauſe (as I haue ſaid) ſcarce one among a thouſand doth enter into theſe conſiderations, or if he do, it is with leſſe attention, or continuance, than ſo great a matter requireth, heereof it commeth, that ſo many men periſh daily, and ſo few are ſaued: for that, by lacke of conſideration they neuer reſolue thēſelues to liue as they ſhould do, and as the vocation of a Chriſtian man requireth. So that wee may alſo complaine with holie Ieremie, alleged in the beginning, that our earth alſo of Chriſtianity, is brought to deſolation, for that men do not deepely conſider in their hearts. Ierem. 12.

The nature of conſideration.

10 Conſideration is the key which openeth the dore to the cloſet of our heart, where all our bookes of account do lie. It is the looking glaſſe, or rather the verie eye of our ſoule, whereby ſhe ſeeth her ſelfe, and looketh into all her whole eſtate: her riches; her good giftes; her defects; her ſafetie; her danger, her way ſhe walketh in, her paſe ſhe holdeth: and finally, the place and ende which ſhee draweth vnto. And without this conſideration, ſhee runneth on blindly

blindly into a thousande brakes and briers, stumbling at euery steppe into some one inconuenience or rather, & continually in perill of some great and deadly mischiefe. And it is a wonderfull matter to thinke, that in other businesse of this life, men both see and confesse, that nothing can be either begunne, prosecuted, or well ended, without consideration and yet in this greate businesse of the kingdome of heauen, no man almost vseth or thinketh the same necessarie.

A fit similitude.

11 If a man had to make a iourney but from England to Constantinople, albeit he had made the same once or twise before, yet woulde hee not passe it ouer without greate and often consideration: especially, whether he were right, and in the way or no; what pase he helde, howe neere he were to his wayes end, & the like. And thinkest thou (my deer brother) to passe from earth to heauen, and that, by so manie hils, and dales, and dangerous places, neuer passed by thee before, and this without anie consideration at all? Thou art deceiued if thou thinkest so, for this iourney hath far more neede of consideration, than that, being much more

more ſubiect to by-pathes and dangers: euery pleaſure of this worlde, euery luſt, euery diſſolute thought, euerie alluring ſight, and tempting ſound, euerie diuell vpon the earth, or inſtrument of his (which are infinite) bring a theefe, and lying in waite to ſpoile thee, and to deſtroy thee vpon this way towards heauen.

12 Wherefore I would giue counſell to euerie wiſe paſſenger, to looke well about him, and at leaſtwiſe once a day, to enter into conſideration of his eſtate, and of the eſtate of his treaſure which he carrieth with him, in a brickle veſſel, as Saint Paul affirmeth, 2. Cor. 4. I meane his ſoule, whiche may as ſoone bee loſt by inconſideration, as the ſmalleſt, and niceſt Iewel in this world, as partly ſhall appeare by that which heereafter I haue written for the helpe of this conſideration, wherof both I my ſelfe and al other Chriſtians doe ſtande in ſo greate neede in reſpect of our acceptable ſeruice to God. For ſurely if my ſoule, or any other did conſider attentiuely but a fewe thinges of many which ſhee knoweth to be true: ſhe could not but ſpeedily reforme her ſelfe, with infinite miſlike & deteſtation of her former courſe. As for example, if ſhee

Deut.6. Luc.1. considered throughly that her onely comming into this life was to attend to the seruice of God, and that shee notwithstanding attendeth onely, or the most part, to the vanities of the
Mat.12. world: that she must giue account at the last day of euery idle word, and yet that she maketh none account, not only of words, but also, of euil deeds:
1.Cor.5 that no fornicator, no adulterer no
Ephes.5. vserer, no couetous, or vnclean person shall enioy the kingdome of heauen, as the scripture saith, and yet she thinketh to go thither, liuing in the same
Gen.6. vices: that one onely sinne hath bene
Gen.19. sufficient to damne many thousands togither, & yet she being loden with many, thinketh to escape: that the way to heauen is hard, strait, and painfull, by the affirmation of God himselfe,
Math.7. and yet shee thinketh to go in, liuing in pleasures and delites of the world:
Actes.1. that all holy saints that euer were (as
1.Cor.4 the Apostles, and mother of Christ
2.Cor.4 her selfe, with all good men since)
6.11.12 chose to themselues to liue an austere
1.Cor.9 life (in painfull labour, profitable to
Phil.2. others, fasting, praying, punishing
1.Cor.2 their bodies, and the like) and for all this, liued in feare and trembling of the iudgements of God, and she, attending to none of these things, but

following her paſtimes, maketh no doubt of her owne eſtate: If (I ſay) my ſoule, or any other did in deed, & in earneſt conſider theſe thinges, or the leaſt part of a thouſand more that might be conſidered, and which our Chriſtian faith doeth teach vs to be true: ſhee would not wander (as the moſt part of Chriſtian ſoules doe) in ſuch deſperate perill thorough want of conſideration.

13 What maketh theeues to ſeeme mad vnto wiſe men, that ſeing ſo many hanged daily for theft before their eyes, will yet notwithſtanding ſteale againe, but lacke of conſideation? And the verie ſame cauſe maketh the wiſeſt men of the world to ſeeme verie fooles, and woorſe than frantiks vnto God and good men, that knowing the vanities of the world, and the danger of ſinfull life, doe followe ſo much the one, and feare ſo little the other. If a law were made by the authority of man, that whoſoeuer ſhold aduenture to drinke wine, ſhoulde without delay hold his hand but half an houre in the fire, or in boiling lead, for a puniſhment: I thinke manie would forbeare wine, albeit naturally they loued the ſame, and yet a law being made by the eternal maieſtie of God

A compariſon.

Math. 7.
Luc. 12.
Rom. 1.
1. Cor. 1.
2. 3.
Gal. 3.

God, that whosoeuer committeth sinne, shall boile euerlastingly in the fire of hel, without ease or end: many one for lacke of consideration, commit sin, with as little feare, as they do eate or drinke.

The conclusion of this chapter.

14 To conclude therefore, consideration is a most necessarie thing to be taken in hande, especially in these our dayes, wherein vanitie hath so much preuailed with the most, as it seemeth to be true wisdome, and the contrarie thereof, to be meere follie, and contemptible simplicitie. But I doubt not by the assistance of God, and helpe of consideration, to discouer in that which followeth, the error of this matter vnto the discreete Reader, which is not wilfully blinded, or obstinately giuen ouer vnto the captiuitie of his Ghostly enimie (for some such mē there be:) of whom God saith as it were pitying and lamenting their case, *They haue made a league with death, and a couenant with hell it selfe*: that is, they will not come out of the danger wherein they bee, but will headlong cast themselues into euerlasting perdition, rather than by consideration of their estate, recouer to themselues eternall life and glorie, from which deadly obstinacie

Esaie 28.

the Lord of his mercie deliuer vs all, that belong vnto him.

CHAP. III.

Of the end for which man was created, and placed in this world.

NOwe then in the name of Almightie GOD, and with the assistance of his holie spirite, let the Christian man or woman desirous of saluation, first of all consider attentiuely, as a good marchant-factour is woont to doe, when hee is arriued in a strange countrie; or as a captaine sent by his prince to some great exploite is accustomed, when he commeth to the place appointed: that is, to thinke for what cause hee came thither, whie hee was sent, to what ende, what to attempt, what to prosecute, what to performe, what shall bee expected and required at his handes vppon his returne by him that sent him thither. For these cogitations (no doubte) shall stirre him vp to attende to that whiche hee came for, and not to imploie himselfe in impertinent affaires.

The

The like (I say) would I haue a Christian to consider, and to aske of himselfe, why and to what ende was he created of God, and sent hither into this world, what to do, wherein to bestow his dayes, he shall find, for no other cause or end, but onely to serue God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, prophesied by Zacharie before: *That we being deliuered from the hands of our enimies might serue him in holines and righteousnes all the dayes of our life.*

Deut. 6. Iosu. 22. Gen. 14. Luc. 1.

The first consequence.

2 Of this it followeth first, that seeing the end and finall cause of our being in this worlde, is to serue God in this life, that whatsoeuer we do, or endeuour, or bestowe our time in, either contrarie, or impertinent to this end which is onely to the seruice of God, though it were to gain al the kingdomes of the earth: yet is it meere vanitie, follie, and lost labour, and will turne vs one day to griefe, repentance, & confusion, for that it is not the matter for which wee came into this life, or of which we shall be asked account at the last day, except it be to receiue iudgement for the same.

The 2. consequence.

3 Secondly, it followeth of the premisses, that seeing our onely end and

and busines in this worlde, is to serue God, and that all other earthly creatures are put here to serue vs to that end: we shuld (for our parts) be indifferent to al these creatures, as to riches or pouerty: to health or sicknes: to honor or contempt: and we shoulde desire only so much, or litle of the same, as were best for vs to our saide ende that we intend: that is, to the seruice of god, for whosoeuer desireth or seeketh the creatures more then this, rūneth from his end for the which hee came hither.

4 By this now may a careful Christian take some scantling of his own estate with God, & make a coniecture whether he be in the right way or no. For if he attend only or principally to this end, for which he was sent hither, that is, to serue God, if his cares, cogitations, studies, indeuors, labors, talk, and other his actions, run vpon this matter, and that hee careth no more for other creatures, as honour, riches, learning, & the like: then they are necessary vnto him for this ende, whiche he pretendeth: if his dayes and life (I say) be spent in this study of the seruice of God, thē is he doubtles a most happy & blessed man, & shal at length attaine to the kingdome of God.

5 But if he find himself in a cõtrary case, that is, not to attend to this matter for which only he was sent hither, nor to haue in his hearte & studie the seruice of God, but rather some other vanitye of the worlde, as promotion, wealth, pleasure, sumptuous apparel, gorgious buildings, beauty, or anye other thing els that pertaineth not to this end: if he spend his time (I say) about these trifles, hauing his cares and cogitations, his talke & delight, more in thẽ than about the other great busines, for which he was sent: then is hee in a perillous course, leading directly to perdition, except he alter & chãge the same. For most certaine it is, that whosoeuer shall not attend vnto the seruice hee came for, shall neuer attayne to the reward promised to that seruice.

6 And because the most part of the world, not only of infidels, but also of Christians, do amisse in this point, & do not attend to this thing for which they were only created & sent hither: thence it is that Christ and his holye Saintes haue alwaies spoken so hardly of the smal number that are in state of saluation euen among Christians, & haue vttered some speeches which seem very rigorous to flesh & blood,

Luc. 13. 23.

and

and ſcarce true, albeit they muſt bee fulfilled: as, that *It is eaſier for a camel to go through a needles eie, than for a rich man to enter into heauen.* The reaſon of whiche ſaying (& many moe) ſtandeth in this, that a rich man or worldling attēding to heap riches cannot attende to doe that whiche hee came for into this world, & conſequently neuer attaine heauen, except God worke a miracle, and ſo cauſe him to contemne his riches, & to vſe them only to the ſeruice of God: as ſomtimes he doth, and we haue a rare example in the Goſpell of of Zacheus, who beeing a verie riche man, preſently vppon the entering of Christ into his houſe, and much more into his heart by faith, gaue halfe his goods vnto the poore, & offred withal, that whom ſoeuer he had iniuried, to him he would make foure-times ſo much reſtitution. Mat. 19. Mar. 10. Luc. 19.

7 But hereby now may be ſeen the lamentable ſtate of many thouſande Chriſtiās in ỹ world, which are ſo far off frō beſtowing their whole time & trauel in the ſeruice of god, as they neuer almoſt think of the ſame; or, if thei do, it is with very litle care or attētiō. Good Lord, how many mē & womē be there in the world, which bearing the name of Chriſtiās, ſcarce ſpēd one *The lamentable ſtate of men of the world.*

houre of foure and twenty in the ſeruice of God! How many do beat their braines about worldly matters; and how few are troubled with this care! How many find time to eat, to drink, ſleep, diſport, deck, & paint themſelues out to the world; & yet haue no time to beſtowe in this greateſt buſines of al other! How many ſpēd ouer whole daies, weeks, moneths, and yeeres, in hauking, hunting, and other paſtimes: without making account of this matter! VVhat ſhall become of theſe people? VVhat wil they ſay at the day of iudgement? VVhat excuſe will they haue?

A compariſon.

8 If the merchant factor (which I ſpake of before) after many yeers ſpēt beyond the Seas returning home to giue accountes to his maiſter, ſhoulde yeeld a rekoning of ſo much time ſpēt in ſinging, ſo much in daunſing, ſo muche in courting, and the like: who would not laugh at his accoūtes? But beeing further asked by his maiſter, what time he beſtowed on his merchandiſe which he ſent him for; if hee ſhuld anſwere: None at al, nor that he euer thought or ſtudied vppon that matter: who woulde not thinke him worthy of al ſhame & puniſhmēt? & ſurely with much more ſhame & cōfu

ſion

ſion ſhal they ſtād at the day of iudg-
ment, who beeing placed heere to ſo
great a buſines, as is the ſeruice of al-
mighty God, haue notwithſtanding
neglected the ſame, beſtowing theyr
ſtudies, labors, and cogitations in the
vayn trifles of this world: which is as
much from the purpoſe, as if men be-
ing placed in a courſe to run at a gol-
den game of infinit price, they ſhould
leaue their marke, & ſome ſtep aſide
after flies, or feathers in the ayre: and
ſome other ſtād ſtil gathering vp the
dung of the ground. And how were
theſe men worthy (trow you) to re-
ceiue ſo great a reward as was propo-
ſed to them?

9 VVherfore (deere Chriſtiā) if thou
be wiſe, conſider thy caſe while thou
haſt time, folow the Apoſtles cōſeli: Gal. 6.
examine thy own works, & waies, &
deceiue not thy ſelfe. Yet maieſt thou
haue grace to reform thy ſelf, becauſe
the day time of life yet remaineth: the Iohn. 9.
dreadful night of death wil ouertake
thee ſhortly, whē ther wil be no more
time of reformatiō. VVhat wil al thy
labor & toile in procuring of worldly
wealth, profit or comfort thee at that
houre, when it ſhalbe ſaide to thee, as
Chriſt ſaid to thy like in the Goſpel,
whē he was now come to the top of

his worldy felicitye; *Thou foole, this night*
Luc. 12. *shal they take away thy soule: & then, who shal*
haue the thinges, which thou hast gotten toge-
ther? Beleeue me (deer brother) for I tel thee no vntruth, one houre bestowed in the seruice of God, wil more cõfort thee at that time, than an 100. yeeres bestowed in aduauncing thy selfe and thy house in the worlde. And if thou mightest feele now the case, wherein thy poore heart shal be then, for omitting of this thing, which it shoulde most haue thought vpõ: thou wouldst take from thy sleep, & from thy meat also, to recompence thy negligence for the time past. The difference betwixt a wise man and a foole is this, that the one prouideth for a mischief while time serueth: but the other, when it is too late.

10 Resolue thy selfe therfore good Christian while thou hast time. Resolue thy selfe without delay, to take in hande presently & to apply for the time to come, the great & weightye busines for which thou wast sent hither: which only indeed is weighty & of importance. & al others are meere trifles & vanities, but only so far forth as they concerne this. Beleeue not the worlde, which for running awrye in this point, is detested by thy Sauiour:

and

and euery friend thereof, pronounced an enemy to him by his Apoſtle. Say at length vnto thy Sauiour, I do confeſſe vnto thee O Lord, I do confeſſe & cānot denie, that I haue not hitherto attended to the thing for which I was created, redeemed, & placed here by thee: I do ſee mine errour, I cannot diſſemble my grieuous fault: and I do thank thee tenne thouſand times, that thou haſt giuen mee the grace to ſee it, while I may yet by thy grace amend it: which by thy holy grace I do mean to doe, and without delay to alter my courſe: beſeeching thy diuine maieſty, that as thou haſt giuen mee this light of vnderſtanding to ſee my daunger, and this good motion to reforme the ſame: ſo thou wilt continue towardes me thy bleſſed aſſiſtaunce, for performance of the ſame, to thy honor and my ſoules health, Amen.

Ioh. 7. 8. 2. 1. Ioh. 2. *A Prayer.*

CHAP. IIII.

Of the ende of man in particular: and of two ſpecialt thinges required at his handes in this life.

HAuing ſpoken of the end of mā in general in the former chap. and ſhewed that it is to ſerue god, it ſe

meth conuenient (for that the matter is of great & singular importãce) to treat somwhat more in particular, wherin this seruice of God doth consist: that thereby a Christiã may iudge of him self, whether he performe the same or no: & consequently whether he do the thing for which he was sent into this world.

Twe partes of our ende in this life.

2 First therefore it is to bee vnderstood, þ the whole seruice which God requireth at a Christian mãs hands in this life, consisteth in two thinges. the one to flie euil: and the other to doe good. And albeeit these twoo thinges were required of vs also before the comming of Christe (as appeareth by Dauid whose commandement is general: *Decline from euil, and doe good:* & by Esay the Prophet whose wordes are: *Leaue to doe peruersly, and learne to doe well.*) Yet much more particularly, & with farre greater reason are they demanded at the handes of Christiã people, who by the death & passion of theyr redeemer, do receiue grace & force to be able in some measure to performe these 2. things, which the law did not giue, albeit it commanded the same.

Psal. 36.

Esai. 1.

Rom. 6.

3 But now we being redeemed by Christ, & receiuing frõ him not only the renewing of the same cõmãdemẽt,

for

for the performāce of theſe 2. things, but alſo force and abilitie by his grace whereby we are made ſomewhat able to do the ſame: we remain more boūd thereto in reaſon and duetie than before, for that this was the fruite and effect of Chriſt his holy paſsion, as S. Peter ſaith: *That wee being dead to ſinne, ſhould liue vnto righteouſnes.* Or as S. Paul more plainely declareth the ſame: whē he ſaith: *The grace of God our Sauiour hath appeared to all men, inſtructing vs to this ende, that wee renouncing all wickednesſe, and worldly deſires, ſhould liue ſoberly, iuſtly, & godly in this world.* 1. Pet. 2. Titus. 2.

4 Theſe two thinges then are the ſeruice of God, for which wee were ſent into this world: the one to reſiſt ſin: the other to follow good works. In reſpecte of the firſt wee are called ſouldiers, & our life a warfare vppon the earth: for that as ſouldiers doe alwayes lie in waite to reſiſt their enemies: ſo ought we to reſiſt ſin and the temptations therof. And in reſpect of the ſecond, wee are called labourers, ſtewards, fermers, & the like, for that as theſe mē attend diligently e to their gain and increaſe of ſubſtance in this life, ſo ſhould we to good workes, to the glorie of God, and benefite of others heere in this life. *Two partes of the ſeruice of God.* Iohn. 7. 2. Cor. 10. 1. Tim. 1. 2. Tim. 2. Phil. 1. Heb. 10. and 12. Mat. 9. 10. 20. Luc. 10. 1. Tim. 5. Pſal. 125. Mat. 13.

5 These therefore are two speciall points which a christian man shoulde meditate vpon: two speciall exercises wherein he should be occupied: two speciall legs wherupon he must walk in the seruice of God: and finally, two wings whereby hee must flie & mount vp vnto a christian life. And whosoeuer wanteth either of these, though he had the other: yet cā he not ascend to any true godlinesse, no more than a birde canne flie lacking one of her wings. I say, that neither innocencie is sufficient without good workes: nor good woorkes any thing auaileable, where innocencie from sin is not. The later is euident by the people of Israel whose sacrifices, oblations, prayers, & other good workes commended and commaunded by God himselfe, were oftentimes abhominable to God: for that the doers thereof liued in sin and wickednes, as at large the prophet Esaye declareth. The former also is made apparant by the parable of the foolish virgins, who, albeit they were innocent from sinne, yet because they gaue not attendance, they were shutte out of the dores. And at the last day of judgement Christe shall say to the damned, because you clothed me not, fed me not, and did not other deedes

Esay. 1.
Mat. 25.
Luc. 13.
Mat. 25.

of

charitie appointed to your vocation: therefore goe you to euerlasting fire, &c. Both these poincts then are necessary to a christiã to the seruice of god: and so necessarie, as one without the other auaileth not, as I haue said. And touching the first which is resisting of sin, we are willed to doe it euen vnto death, and with the last of our blood (if it were need) and in diuers places of scripture, the holy ghost willeth vs most diligently to prepare oure selues to resist the Diuel manfully, whiche tempteth vs to sin: and this resistance ought to be made in such perfect maner as wee yeelde not wittingly and willingly to any sinne whatsoeuer, either in worke, woorde, or consent of hart, insomuch that whosoeuer shuld giue secret consent of mind to the performance of a sinne, if hee had time, place, and abilitie therevnto, is condemned by the holy scripture in that sinne, euen as if he had committed the same now in act. And touching the second, which is good works, we are willed to doe them abundantly, diligently, ioyfully, and incessantly, for so saith the scripture: *whatsoeuer thy hand can doe, doe it instantly.* And againe. *Walke worthie of God, fructifying in euery good work.*

How we ought to resist sin.

Heb. 12.
Ephe. 5.
Jaco. 4.
1. Pet. 5.

Mat. 5.

Exod. 12.
Deut. 5.

How wee must do good works.

Eccle. 9.
And Eccle. 14.

Gal.6. And again S. Paule saith: *Let vs do good workes vnto al men.* And again in the very same place: *Let vs neuer leaue of to doe good, for the time wil come when we shal reap without end.* And in another place hee willeth vs, *To be stable, immoueable, and abundant in good woorkes, knowing that our labour shal not be vnprofitable.*

1.Cor.15.

A description of a Christian.

6 By this it may be seene (deare brother) what a perfect creature is a good Christiã, that is, as S. Paule describeth him: *The hand worke of God, and creature of Christ to good workes, wherein he hath prepared that he should walke.* It appeareth (I say) what an exacte life, the true life of a christian is: which is a continual resistance of al sin, both in thought, word and deed, and a performance or exercise of all good works, that possiblie he can deuise to doe. VVhat an angelicall life is this? Nay more than Angelical, for that angels being now placed in their glory, haue neither temptation of sin to resist, nor can doe any work (as we may) for to increase their further glory.

Ephe.2.

The perfection of a christian life.

7 If Christians did liue according to this their duetie, that is, in doing all good that they might, and neuer consenting to euill: what needed there almost any temporall lawes? VVhat a goodly

a goodly common wealth were chriſtianitie? VVho will not maruell at the rare exãples of many good forefathers of ours, wherin ſuch ſimplicity, ſuch truth, ſuch cõſcience, ſuch almes deedes, ſuch ſinceritie, ſuch vertue, ſuch religion and deuotion, is reported too haue been. The cauſe was, for that they ſtudied vpon theſe two points of a chriſtian mans dutie; and laboured for the perfourmance thereof, euerie man as God gaue him grace. And we becauſe we looke not into theſe matters, are become as looſe and wicked in life, as euer the Gentiles or Infidels were. And yet is God the ſame God ſtill, and will accept at our handes no other account, than hee did of thoſe forefathers of ours, for the perfourmance of theſe two partes of our dutie towards him. VVhat then ſhall become of vs; which do not liue in any part as they did? And to enter yet ſom what more into the particular conſideration of theſe things, who is there now adaies amõgſt common chriſtians (for no doubt there be in ſecrete many ſeruants of God which doe it) but of thoſe which beare the name of Chriſtians, and moſte ſturre abroade in the worlde, who is there (I ſaye) that taketh any paine aboute the firſt

poins.

point, that is, touching the resisting of the concupiscence of sinne? VVhiche concupiscence, or naturall motion of sinne, remaining in vs, as a remnant of our naturall malady in punishment of the sinne of our first father Adam, is left in vs now after baptisme: that is, to striue withall, and to resist. But alas howe many bee there which doe resist (as they shoulde) these euyll motions of cōcupiscence? VVho doth euer examyne his conscience of the same? VVho doth not yeld commonly consent of hearte, to euery motion that commeth with pleasure: of couetousnes, of anger, of reuenge, of pride of ambition, and (aboue all) of lechery, and other filthy sinnes of the flesh, knowing notwithstandinge (by the protestation of our Sauiour Christe himselfe) that euerye suche consent of hearte, is as much in substance of sin, as the act, and maketh the soule guiltie of eternall damnation.

Augustin. lib. 2. cont. Iulian. & lib. 1. de pecat. mer. cap. vlt. Io. Cassian. 1. 5. ca. 12. & deinceps.

Mat. 5.

8 It is a wonderfull matter to consider, and able to make a man astonied too thinke, what great care, feare, diligence, and labour, good menne in old tymes dyd take about this matter of resisting sinne, and howe little wee take now. Iob the iust, hauing lesse cause to feare than wee, saith of himselfe:

ſelfe: *I did feare all my doinges (O Lorde) conſiderying that thou doeſt not pardon ſuch as offende thee.* But the good king Dauid which hadde nowe taſted Gods heauy hand for conſentyng too ſinne before, ſheweth hym ſelfe yet more carefull and fearefull in the matter, when he ſaith: *I did meditate in the nighte tyme togeather with my hearte, and it was my whole exerciſe, and I did bruſhe or ſweep mine owne ſpirit within mee.* VVhat a diligent examinatiõ of his conſcience, thoghts and cogitations was this in a kyng? And al this was for the auoiding and reſiſtynge of ſinne: as alſo it was in Saint Paule, who examined hys conſcience ſo narrowly, and reſiſted all temptations wyth ſuche diligence, & attention, as hee coulde pronounce of hymſelfe, that too his knowledge hee was in hys miniſterie guiltie of nothyng: albeit hee doth confeſſe in an other place, that hee hadde moſt vile and ſtrong temptations of the fleſhe laide vpon hym of the Diuel by Gods appoyntment. Yet by the grace of Chriſte he reſiſted and ouercame all. For the better performance whereof, it is likely that hee vſed alſo theſe externall helpes & remedies of true faſting, earneſt prayying, diligente watching, & ſeuere caſtiſing of his body by

Iob. 9.

Pſal. 76.

1. Cor. 4.

2. Cor. 12.

by continuall and moſt painefull la-
2. Cor. 6. and 11. bour in his vocation, whereof he ma-
1. Tim. 1. keth mention in his writings. As alſo
1. Cor. 9. all godly menne (by his example) haue vſed the like helpes ſince, for the better reſiſting of ſinfull temptations when neede required, and the like. VVhereof I coulde heere recite great ſtore of examples out of the holy fathers: which woulde make a man to wonder, and afraid alſo (if hee were not paſt feare) too ſee what extreme paine and diligence thoſe firſt Chriſtians tooke, in watching euery little ſleight of the Diuell, and in reſiſting euery litt'e temptation or cogitation of ſinne: whereas we neuer thinke of the matter, nor make account eyther of cogitation, conſent of heart, word, or worke: but do yeeld to all, whatſoeuer our concupiſcence moueth vs vn to, doe ſwallow downe euery hooke laid vs by the diuell: & moſt greedily doe deuour euery poiſoned pleaſant bait, which is offred by the enemie for the deſtruction of our ſoules: & thus much about reſiſting of ſinne.

Remedies vſed by the ancient fathers for reſiſting of Sin.

How much we faile in doing good workes.

9 But now touching the ſecõd point whiche is continuall exerciſing of our ſelues in good workes, it is euident in it ſelfe, that wee vtterly faile (for the moſt parte of vs) in the ſame. I haue

ſhewed

ſhewed before howe we are in ſcripture commanded to do them, without ceaſing, & moſt diligently whiles we haue time of day to do them in: for as Chriſt ſaith; *The night will come when no man can worke any more.* I might alſo ſhew how certaine of our forefathers the ſaints of God, were moſt diligent and carefull in doing good works in their dayes, euen as the huſbandman is careful to caſt ſeede into the ground whiles faire weather laſteth, and the merchant to lay out his monie whiles the good market endureth. They knew the time would not laſt long which they had to work in: and therefore they beſtirred themſelues whiles oportunitie ſerued: they neuer ceaſed, but came from one good worke to another, well knowing, what they did, and how good & acceptable ſeruice it was vnto God. Iohn. 6. Gal. 6. Phil. 2.

10 If there were nothing elſe to prooue their wonderfull care and diligence herein: yet the infinite monuments of their almes-deedes, yet extant to the world are ſufficient teſti- B.

* *Although manie ſuch things were done to ſuperſtitious and verie ill vſes: yet euen then alſo were they ſometimes ſufficient teſtimonies of a great care to do well (ſo far as their knowledge ſerued them) in ſo many as did not wilfully erre, but were deſirous to know the truth, and to do accordingly. And ſo may thoſe alſo be (in ſuch a ſenſe) examples to vs.*

monies

monies of the same: to wit, the infinite Churches builded, and indued with greate and abundant maintenance for the ministers of the same: so many schooles, colledges, vniuersities: so many bridges, highwayes and publike commodities. Which charitable deedes (and a thousande moe both priuate and publike; secreat and open, which I cannot reporte) came out of the purses of our good ancestors: who oftentimes not only gaue of their abundance, but also saued from their own mouths, & bestowed it vpon deedes of charitie, to the glorie of God; and benefite of others. VVhereas we are so farre off from giuing away our necessaries, as we will not bestow our very superfluities: but will imploy them rather vpon hauks and dogs, and other brute beasts, and somtimes also vppon much viler vses, than to the releefe of our poore brethren.

11 Alas (deere brother) to what a careleſſe and senseleſſe estate are wee come, touching our owne saluation & damnation: S. Paul crieth out vnto vs; *VVorke your owne saluation with feare and trembling*: and yet no man (for that) maketh account therof. S. Peter warneth vs grauely and earnestly; *Bre-*

Phil. 2.

thren

then take you great care to make your vocation and election sure by good workes: and yet who (almoſt) will think vpon them? Chriſt himſelfe thundereth in theſe words, *I tel you, make your ſelues friends (in this world) of vniuſt mammon, that when ye faint they may receiue you into eternal tabernacles*: And yet for al that we are not mooued herewithal: ſo dead we are, and lumpiſh to all goodnes. 2. Pet. 1. Luc. 16.

12 If God did exhort vs to good deeds for his owne commoditie, or for any gaine that he is to take thereby: yet in reaſon we ought to pleaſure him therein, ſeeing we haue receaued all from his onely liberalitie before. But ſeeing he asketh it at our hands for no neede of his owne, but onelie for our gaine, and to pay vs home againe with aduantage: it is more reaſon we ſhould harken vnto him. If a common honeſt man vpon earth ſhould inuite vs to doe a thing, promiſing vs of his honeſty a ſufficient reward, we wold beleue him: but God making infinite promiſes vnto vs in ſcripture of eternall rewarde to our well doing (as that we ſhall eate with him, drinke with him, raigne with him, poſſeſſe heauen with him, and the like) can not mooue vs notwithſtanding to workes of charitie. Luc. 22. Mar. 13. Rom. 8. Apo. 22.

But

But because those forefathers of ours were mooued herewithall, as hauing hearts of softer metall than ours are of; therefore they brought forth such abundant fruit as I haue shewed.

13 Of al this then that I haue said, the godly Christian may gather first, the lamentable estate of the world at this day, whē amongst the smal number of those which beare the name of Christians, so many are like to perish, for not performing of these two principall pointes of their vocation. Secondly, hee may gather the cause of the infinite difference of reward for good and euill in the life to come, which some men will seeme to marueil at: but in deede is most iust and reasonable, considering the great diuersitie of life in good and euill men whiles they are in this world. For the good man doth not only endeuor to auoid sinne: but also by resisting the same, dayly and hourly encreaseth in the fauor of God. The loose man by yeelding consent to his cōcupiscence, doth not only lose the fauor of God, but also doubleth sin vpō sin without number. The good man, besides auoiding sin, doth infinit good works, at the leastwise in desire and heart, where greater abilitie serueth not.

The different state of a good and euil man at the day of death.

But

But the wicked man neither in heart nor deede doeth any good at all, but rather ſeeketh in place thereof to doe hurt. The good man imployeth all his mind, heart, words, and hands to the ſeruice of God, & of his ſeruants for his ſake. But the wicked man bendeth all his force and powers both of bodie and minde, to the ſeruice of vanities, the world & his fleſh. Inſomuch, that as the good mã encreaſeth hourly in the ſeruice of God, to which is due encreaſe of grace and glory in heauen: ſo the euill from time to time, in thought, word, or deed, or in al at once, heapeth vp ſinne and damnation vpon himſelfe, to which is due vengeance, and encreaſe of torments in hell: and in this contrary courſe they paſſe ouer their liues for twenty, thirtie, or fortie yeares, and ſo come to die. And is it not reaſon nowe, that ſeeing there is ſo great diuerſitie in their eſtates: there ſhoulde bee as great or more diuerſitie alſo, in their reward? Eſpecially ſeeing God is a great GOD, and rewardeth ſmall things with great wages, either of euerlaſting glorie, or euerlaſting paine. Thirdly and laſtly, the diligent and carefull Chriſtian may gather of this, what great cauſe hee hath to put in prac-

practise the godly counsell of Saint
Gal.6. Paul, which is, *That euery man shoulde proue and examine his owne workes.* And so be able to iudge of himselfe, in what case he standeth: and if vpon this examination he finde himselfe awry, to thanke God of so great a benefite, as is the reuealing of his danger, whiles yet there is time and place to amend. No doubt many perish dayly by gods iustice in their own grosse ignorance, who if they had receiued this speciall fauor, as to see the pit before they fel in, it may be, they would haue escaped the same. Vse Gods mercie to thy gaine then (gentle brother) and not to thy further damnation. If thou see by this examination, that hitherto thou hast not ledde a true Christian life: resolue thy selfe to begin nowe, and cast not away wilfully that pretious soule of thine, which Christ hath bought so deerely, and which he is most readie to saue, and to indue with grace and eternall glorie, if thou wouldest yeelde the same into his hands, and bee content to direct thy life according to his most holie, easie, and sweete commandements.

CHAP.

CHAP. V.

Of the ſeuere account that we muſt yeeld to God of the matters aforeſaide.

AMongſt other points of a prudent ſeruant this is to be eſteemed one principall, to conſider in euery thing cõmitted to his charge, what account ſhall bee demaunded touching the ſame: alſo what maner of man his maſter is: whether gentle, or rigorous, milde or ſterne, careleſſe or exquiſite in his accounts: alſo whether hee be of abilitie to puniſh him at his pleaſure, finding him faultie; & finally, how he hath dealt with others before in like matters: for according to theſe circumſtances (if he be wiſe) he wil gouerne himſelf and vſe more or leſſe diligence in the charge committed. *A principal point of wiſedome in a ſeruant.*

2 The like wiſdom would I counſell a Chriſtian to vſe, in the matters before recited: to wit, touching our end for which God ſent vs hither, and the two principal points thereof, enioyned for our exerciſe in this life: to conſider (I ſay) what account wee ſhall bee demaunded for the ſame, in what maner, by whom, with what *A neceſſarie conſideration.*

feueritie, with what daunger of punishment, if we be founde negligent and rechlesse therein.

3 For better vnderstanding whereof, it is to bee noted first, with what order, and with what ceremonies & circumstãces God gaue vs this charge or rather made and proclaimed this law of our behauiour & seruice towards him. For albeit hee gaue the same commaundement to Adam in the first creation, and imprinted it afterwards by nature into the heart of ech man before it was written (as S. Paule testifieth) yet for more plaine declarations sake, and to conuince vs the more of our wickednesse (as the same Apostle noteth) hee published the same law in writing tables, vpon the mount Synay: but with such terror, and other circumstances of maiesty (as also the Apostle noteth to the Hebrewes): as may greatly astonish the breakers thereof. Let anie man read the nineteene Chap. of Exodus, and there he shall see what a preparation there was for the publishing of this law. First, God calleth Moses vp to the hill, and there rekoneth vp many of the benefites which hee had bestowed vpon the people of Israel: and promiseth them many moe, if they

Rom. 2.
Rom. 7.
Gal. 3.
Heb. 12.
Exod. 19.

The dredfull publication of the law.

they would keepe the law which hee was then to giue them. Moſes wente to the people, & returned anſwere againe, that they would keepe it. Then cauſed God the people to be ſanctified againſt the third day, to waſhe all their garments, and that no mā ſhuld company with his wife: alſo to bee charged that none vpō paine of death ſhuld preſume to mount vp to the hil but Moſes alone, and that whoſoeuer ſhould dare but to touch the hil, ſhuld preſently be ſtoned to death. When the third day was come, the Angels (as S. Steeuen interpreteth it) were ready to promulgate the lawe. The trumpets ſounded mightily in the ayre; great thūder brake out from the skie, with fierce lightnings, horible clouds, thicke miſtes, and terrible ſmoke riſing from the mountaine. And in the middeſt of al this maieſtie, and dreadful terrour, God ſpake in the hearing of all; *I am thy Lorde God whiche haue brought thee out of the lande of Egypt: me onely ſhalt thou ſerue*: and the reſte whiche followeth, conteining a perfect deſcription of our dutie in this life, commonly called the ten commandemēts of God. Acts 7. Exo. 20. Deut. 5.

4 Al which terror and maieſty, the Apoſtle himſelfe, as I haue ſaid, appli- Heb. 12.

eth to this meaning, that wee shoulde greatly tremble to break this law, deliuered vs with such circumstances of dread & feare; signifiyng also hereby, that the exaction of this lawe, muste needs be with greater terror at ỹ day of iudgement, seing that the publication thereof, was with such astonishment & dread. For so wee see alwaies great princes lawes to be executed vpon the offenders with muche more terrour then they were proclaimed. And this maye be a forcible reason to mooue a Christian to looke vnto his duetie.

Gods punishments.

3 Secondly, if we consider the sharp execution vsed by God vppon offenders of his lawe, both before it was written and since; we shal finde great cause of feare also: as the woonderful punishment vpon Adam, and so many millions of people besides, for his one fault: the drowning of the world together: the burning of Sodom and Gomorra with brimstone: the reprobation of Saul: the extreame chastisement of Dauid: and the like. VVhiche al being done by God with suche rigor, for lesse and fewer sins than ours are, & also vpon them, whom he had more cause to spare than hee hath to tollerate vs; may be admonishmentes

Gen. 3.
Gen. 7.
Gen. 19.
1. Re. 28
2. Re. 12

what

what we must look for at Gods hãds, for breach of this law of seruing him in thislife.

6 Thirdly, if we consider the speeches and behauiour of our Lord and maister Christ in this matter, we shal haue yet more occasion to doubte our owne case: who albeit he came nowe to redeem vs, and to pardon all, in al mildnes, humility, clemency, and mercy: yet in this point of taking accoũrs, hee is not wont to shew but austerity and great rigour, not only in wordes, and familiar speeches with his Apostles: but also in examples and parables to this purpose. For so in one parable hee damneth that poore seruant to hel (where should bee weeping & gnashing of teeth) onely for that hee had not augmented his talent deliuered him. And Christ confesseth there of himselfe, that hee is a harde man, reaping where he sowed not, and gathering where he cast not abroad: expecting also aduantage at our hands, for the talents lent vs, and not accepting only his owne agayne. And consequently threatening muche more rigor to them which shall mispend his talents, as the most of vs doe. Againe, he damneth the seruãt whom he fond asleepe: hee damned the poore man, *Christes speeches.* Mat. 25. Mat. 24. Mat. 22.

whiche was compelled to come in to
Mat. 25. the wedding, onely for that hee came without a wedding garmēt: he dāned the 5. foolish virgins, for that they had not their oile with them, & were not ready (iump at the very houre) to goe in with him, & would not know thē when they came after: and finally, he promiseth to damne al those (without
Mat. 13. exception) which shal work iniquitie, as S. Matthew testifieth.

7 Moreouer, being asked by a certain ruler on a time, how he might be saued: hee woulde giue him no other hope (so long as hee sought saluation by his works) thogh he were a prince, but onely this: *If thou wilte enter into life,*
Luc. 18. *keepe the commandements of God.* And tal-
Mat. 19. king with his Disciples at another time of the same matter, he giueth thē
Ioh. 14. no other rule of their life, but this: *If yee loue me, keepe my commaundementes.* As who should say, if you were neuer so much my disciples, if yee breake my commaundements, there is no more loue nor friendship betwixt vs. And S. Iohn (which best of al others knew his meaning herein) expoundeth it in
Iohn. 2. this sence, when he saith: *If a man* (saith he) *saieth God, & yet keepeth not his commandementes he is a liar, and the trueth is not in him.* And more yet (to take away all hope

hope of expectatiō from his disciples of any other way pleasing him than by keeping his commaundements) he saith in another place, that *He came not to take away the lawe, but to fulfill it*: and straightway hee inferreth vppon the same: *Whosoeuer therfore shall breake one of the least of these commandements shal be called the least in the kingdome of heauen.* For whiche cause at his departure out of the world, the very last words that he spake to his Apostles were these, that *They should teach men to obserue all his commaunden ents whatsoeuer.* Mat. 5. Mat. 28.

8 By whiche appeareth the seuere meaning that Christe had touchinge our account for the keeping of his cōmandements in this life. The whiche also, may be gathered by that, beyng asked whether the number were smal of them that should be saued, he cōsselleth men to striue to goe into the straight gate: for that, manye shoulde be shut out, yea euen of them whiche had eaten and drunken with him, & had inioyed the corporal presence of his blessed body, but had not regarded to liue as hee commaunded them. In which case hee signifieth, that no respect or friendshippe must take place, with him at the laste day: for which cause he saide to the man whom hee Luc. 13.

had healed at the fish pooles side in Ie-
Iohn. 5. rusalem: *Behold, now thou art whole, see thou sinne no more, least worse come to thee then before.* And generally hee warneth vs in
Mat. 5. S. Mathews Gospell, that wee agree with our aduersaries, & make our accounts streight in this life: otherwise we shal pay the vttermost farthing in the life to come. And yet more seuere-
Mat. 12. ly he saith in another place: that *VVee shal render account at the day of iudgement, for euery idle word which we haue spoken.*

9 VVhiche daye of iudgement hee warneth vs of before, and foretelleth the rigor and danger in sundry places of holye Scripture to the ende wee should preuent the same: & so direct our liues while wee haue time in this world, as wee may present our selues at that day without feare & daunger, or rather with great ioy & comfort: when so many thousandes of wicked people shall appeare there, to their eternal confusion.

Of the day of iudgement.

10 And bicause there is nothinge which so fitly sheweth the seuerity of Christe in taking our accounte at the last day, as the order and manner of this iudgment described most diligētly by the holy scripture it selfe: it shall make much for our purpose, to consi-

Two iudgements after death.

der the same, And first of al, it is to be noted,

noted, that there be two iudgements appointed after death: wherof the one is called particular: wherby eche man presently vpō his departure from this worlde, receiueth particular sentence, either of punishment, or of glory, according to his deedes in this life (as Christs own words are) whereof we haue examples in Lazarus, & the rich glutton, who were presently carried the one to pain, the other to rest, as S. Luke testifieth. And to doubte of this were obstinacy as S. Austen affirmeth. The other iudgemēt is called general, for that it shalbe of al men together in the end of the world, where shal a final sentence be pronounced (eyther of reward or punishment) vpon all men that euer liued, according to the workes which they haue done, good or bad, in this life: and afterwarde neuer more question bee made of altering their estate: that is, of easing the paine of the one, or ending the glory of the other.

Iohn. 5. Mat. 25. & 16. Luc. 16. *Lib. 2. de anima, ca. 4.* 2. Cor. 5.

11 Nowe as touching the first of these two iudgements, albeit the holie ancient fathers, especially Saint Austen, doe gather and consider diuers particulars of greate seueritye and feare (as the passage of our soule from the body to the tribunal seat of God, *The particular iudgment. Aug. tract. 49. in Io.*

vnder the custody both of good and euil angels: the feare she hath of them: the sodaine straungenesse of the place where she is. the terrour of Gods presece: the straight examinatiõ shee must abide: and the like:) yet for that the most of these things are to be considered also in the seconde iudgemente which is general: I wil passe ouer to the same, noting only certain reasons yeelded by the holye Fathers, why God after the first iudgement wherin he had assigned to ech man according to his deserts in particular, wold appoint moreouer this second general iudgmēt. VVherof the first is, for that the bodye of man rising from his sepulchre, might bee partaker of the eternall punishment or glorye of the soule: euen as it hath beene partaker with the same, either in vertue, or vice in this life. The seconde is, that as Christe was dishonoured and put to confusion heere in the worlde publikely: so much more he might shew his maiestye and power, at that daye in the sight of al creatures, & especially of hys enimies The thirde is, that bothe the wicked and good might receiue their rewarde openly, to more confusion, and heart-griefe of the one, and to the greater ioye and

VVhy there be 2. iudgements appointed.

1

2

3

and triumph of the other, who commonly in this worlde haue been ouer borne by the wicked. The fourth is, for that euill men when they die, doe not commonly carrye with them all their demerite and euill: for that they leaue behinde them either theyr euill example, or their children, and familiars corrupted by them: or els bookes and meanes whiche maye in time corrupt others. All which being not yet done, but comming too passe after their death, they cānot so conueniently receaue their iudgemente for the same presently: but as the euill falleth out, so their paines are too bee encreased The like may be said of the good. So that (for exāples sake) Saint Paules glory is encreased dayly, and shalbe vnto the worlds end by reason of them that daylie profit by his writings & exāple: and the paines of the wicked are for the like reason dayly augmented. But at the last daye of iudgement, shalbe an ende of all our doings, and then it shall be seene euidently, what ech man is to haue in the iustice, and mercy of God.

Consider wel this reason good reader.

12 To speake then of this seconde iudgement generall, & cōmon for all the worlde, wherein as the scripture saith: *God shal bring into iudgement euery er-*

Of the general day of iudgement.

Eccle. 12.

ter which hath been committed. Ther are di uers circumstances to bee considered, and diuers men do set down the same diuersly: but in mine opinion, no better, plainer, or more effectuall declaration can bee made thereof, than the very scripture maketh it selfe, setting forth vnto vs most significant words, all the maner, order & circumstances with the preparation therunto as foloweth.

Luc. 21. Mat. 24. Mark. 13. 13 At that day, there shall be signes in the Sun, & in the Moone, & in the starres: the Sun shall be darkened: the Moone shall giue no light: the starres shall fall from the skies: and all the powers of heauen shalbe moued: the firmamēt shall leaue his cituatiō with a great violence: the elements shal be dissolued with heat: & the earth, with all that is in it, shall be consumed with fire: the earth shall moue off her place and shal flie like a litle deer or sheep.

Esay. 13. The distresse of natiōs vpō the earth shalbe great, by reason of the confusiō of the noise of the sea & fluds, & men shall wither away for feare & expectation of these thinges, that then shall come vpon the whole world. And thē shall ꝑ signe of the Sun of mā appeere in the skie, & then shall all the tribes of the earth mourne & waile; & they shall

shall see the sonne of man cõming in the clowds of heauen with much power & glory, great authoritie & maiestie. And then in a moment, in the twinckling of an eye, he shall send his angels with a trumpet & with a great cry at midnight, & they shall gather togethe his elect from the four parts of the world, from heauẽ to earth. All must bee presented before the iudgement seate of Christ, who will bring to light those things which were hidden in darknes, & wil make manifest the thoughts of mens harts: and what soeuer hath been spoken in chambers in the eare, shall bee preached on the house top. Account shalbe asked of enery idle worde, & he shall iudge our very rightuousnesse it selfe. Then shal the iust stande in great constancie, against those whiche haue afflicted thẽ in this life: & the wicked seeing that, shalbe troubled with an horrible fear, & shall say to the hilles: Fall vpon vs, & hide vs from the face of him that sitteth vpon the throne, and from the anger of the Lamb, for that the great daye of wrathe is come. Then shall Christe separate the sheepe from the goates, and shal put the sheepe on his ryghte hande, and the goates on the lefte, and shal saye too those on the ryghte

1. Cor. 15.
Mat. 25.
2. Cor. 5.
1. Cor. 4. a
Luc. 12.
Psal. 74.
Sap. 5.
Luc. 23.
Apo. 6.
Mat. 5.

right hande: Come ye b'eſſed of my father, poſſeſſe the kingdom prepared for you, from the beginning of the worlde: I was hungrie, and you gaue me to eate: I was a ſtranger, and you gaue me harbour: I was naked, and you clothed me: I was in priſon, and you came to me. Then ſhall the iuſte ſay: O Lord, whē haue we done theſe things for thee? And the king ſhal anſwere: truly when you did thē to the leaſt of my brothers, you did it to me. Then ſhall he ſay to them on his left hand: depart from me (you accurſed) into euerlaſting fire, prepared for the Diuell and his angels: for I was hungrie, and ye fed me not: I was a ſtrāger, and you harboured me not: I was naked, and you clothed me not: I was ſick, and in priſon, and you viſited me not. Then ſhall they ſay: O Lord, whē haue we ſeen thee hungry, or thirſtie, or a ſtranger, or naked or ſicke, or in priſon, & did not miniſter vnto thee? And he ſhall anſwer: Verily, I tel you, ſeeing you haue not done it to one of theſe leſſer, you haue not doone it too me. And thē theſe men ſhall goe into eternall puniſhment: and the iuſt into life euerlaſting.

14 Tel me what a dreadful prepa-
ratiō is here laid downe? Howe many
cir-

circũstances of feare & horror? It ſhall be (ſaith ỳ ſcripture) at midnight, whẽ cõmonly mẽ are a ſleep: it ſhalbe with hideous noyſe of Trumpets, ſound of waters: motiõ of all the elemẽts: what a night will that bee troweſt thou, to ſee the earth ſhake: the hilles & dales moued from their places: the Moone darkened: the ſtars fall dõwn frõ hea uẽ: the whole elemẽt ſhiuered in peeces, & all the world in a flaming fire.

15 Can any toung in the world expreſſe a thing more forcibly than this matter is expreſſed by Chriſte, the Apoſtles, & prophets thẽſelues? What mortall heart can but tremble in the midſt of this vnſpeakeable terror? Is it maruell if the very iuſt men & the angels thẽſelues are ſaid to feare it? And thẽ (as S. Peter reaſoneth;) *If the iuſt ſhal ſcarce be ſaued: wher ſhall the wicked man, and ſinner appeare?* What a dreadful day wil it be for the careles & looſe chriſtian (which hath liued pleaſantly in this world) whẽ he ſhal ſee ſo infinit a ſea of feares & miſeries to ruſh vpõ him. 1. Pet. 4.

16 But beſides al theſe moſt terrible & fierce preparatiõs, there wil be many other matters, of no leſſe dreadfull cõſideration as to ſee al ſepulchres open at the ſound of the trumpet, and to yeeld foorth all their dead bodyes,

which

which they haue receiued frō the beginning of the world: to see all men, womē & children, kings & queenes, princes and potentates, to stand there naked in the face of all creatures: their sinnes reuealed, their secret offences laide open, done & committed in the closets of their palaces, and they constrained & compelled to giue accoūts of a thousand matters, whereof they would disdaine to haue been tolde in this life: as, howe they haue spent the time: how they haue imployed theyr wealth: what behauiour they haue vsed towards their brethren: how they haue mortified their senses: how they haue ruled their appetites: how they haue obeied the inspirations of the holy ghost: and finally how they vsed all good giftes in this life?

The demaundes at the last day

17 Oh (deare brother) it is vnpossible to expresse what a great treasure a good conscience will be at this day: it wyll be more worth, then ten thousand worlds: for wealth wil not help: the iudge will not be corrupted with money: no intercession of worldly friendes shall preuaile for vs at that daye, no not of the angels thēselues: whose glory shall be then as the prophet saieth: *To binde kinges in fetters, and noble men in iron manacles, to execute vppon*

them

them the iudgement preſcribed, and this ſhalbe glory to all his ſaintes. Alas, what will all thoſe wiſe people doe then, that now liue in delites, and can take no paine in the ſeruice of God? VVhat ſhift wil they make in thoſe extremities? VVhither will they turne them? VVhoſe helpe wyll they craue? They ſhall ſee all things crie vengeance about them: all thinges yeeld them cauſe of feare and terror: but nothing to yeeld them any hope or cōfort. Aboue them ſhall be their iudge offended with them for their wickednes: beneath them hel o pen, & the cruell furnace readie boyling to receiue thē: on the right hande ſhalbe their ſinnes accuſing them: on the left hand the diuels readie to execute Gods eternal ſentence vpon thē: within them, their conſcience gnawing: without them, all damned ſoules bewayling: on euery ſide, the worlde burning. Good Lorde what will the wretched ſinner doe, enuironed with all theſe miſeries? How will his heart ſuſtaine theſe anguiſhes? VVhat way wil he take? To go back is impoſsible: to go forward is intollerable. VVhat thē ſhall he do, but (as Chriſt foretelleth) he ſhal dry vp for very feare: ſeek death, & death ſhal flie frō him, cry to the hils to fal vpō him, & they refuſing

A pitifull caſe. Anſelm.

Mat. 24, Apo. 6. Apo. 9.

to

to doe him so much pleasure, hee shall stand there as a most desperate forelorne, & miserable caitife wretch, vntill he receiue that deadful & irreuocable sentence: *Goe you accursed into euerlasting fire.*

Mat. 25.

The last sentence pronounced.

18 VVhich sentence once pronounced, consider what a doleful crie and shout will streight follow. The good reioycing & singing praises in the glorie of their sauior. the wicked bewailing, blaspheming, & cursing the day of their natiuitie. Consider the intollerable vpbraying of the wicked infernal spirits, against the'e miserable cõdemned soules, now deliuered to thẽ in pray for euer. VVith howe bitter scofes & taunts will they hale thẽ on, to tormẽts. Cõsider the eternall separation that then must be made: of fathers & childrẽ: mothers & daughters friends & cõpanõs: the one to glory, the other to cõfusiõ, without euer seeing one ỹ other again: & (that which shalbe as great a griefe as any other: if it be true that som conceaue, that our knowledge one of another heere on earth shal so far remain) the son going to heauẽ shal not pitie his own father or mother going to hell, but shall reioyce at the same for that it turneth to gods glory for the executiõ of his iustice. VVha

VVhat a separation (I say) shall this be? VVhat a farewel? VVhose heart would not break at that day, to make this separation, if a heart could break at that time, and so ende his paines? But that will not be. VVhere are all our delites now? VVhere are all our pleasant pastimes become? Our brauery in apparel, our glistring in gold, our honour done to vs with cap and knee, al our delicate fare, all our musike, al our wanton daliances and recreations we were wont to haue, all our good friends and merrie companions, accustomed to laugh, and to disport the time with vs? VVhere are they become? Oh (deere brother) how sower will all the pleasures past of the world seeme at that hour? How dolefull will their memorie bee vnto vs? Howe vaine a thing will all our dignities, our riches, our possessions appeere? And on the contrarie side, howe ioyfull will that man bee, that hath attended in this life to liue vertuously, albeit with paine, and contempt of the world? Happie creature shall he be, that euer hee was borne, and no tongue but Gods can expresse his happines.

19 And nowe to make no other conclusion of all this, but euen that which *The conclusion.*

which Christ himselfe maketh: let vs consider how easie a matter it is now for vs (with a little paine) to auoide the daunger of this day, and for that cause it is foretolde vs by our most mercifull iudge and Sauiour, to the end we should by our diligence auoid it. For thus he concludeth after al his former threatnings; *Videte, vigilate, &c.* Look about you, watch and pray ye, for you knowe not when the time shalbe. But as I say vnto you, so I say to all, be watchfull. And in another place, hauing reckoned vp al the particulars before recited, least any man should doubt that all shoulde not be fulfilled, he saith; *Heauen and earth shall passe, but my wordes shall not passe.* And then he addeth this exhortation; *Attend therefore vnto your selues, that your hearts be not ouercome with banqueting, and drunkennesse, and with the cares of this life, and so that day come vpon you suddenly. For he shal come as a snare vpon them which inhabite the earth: be you therefore watchfull, and alwayes pray, that you may be worthy to escape all these things which are to come, and to stand confidently before the Son of man at this day.*

Mar. 13.

Mat. 24.

A godly exhortation of Christ.

VVhat a friendly and fatherly exhortation is this of Christ? VVho could desire a more kind, gentle, or effectuall forewarning? Is there any man that

that can plead ignorance heereafter? The very like concluſion gathered S. Peter out of the premiſes, when hee ſaith; *The day of the Lorde ſhall come as a theefe: in which the elements ſhall be diſſolued, &c. Seeing then all theſe thinges muſt be diſſolued: what maner of men ought we to be in holy conuerſation, and pietie, expecting and going on to meete the comming of that day of the Lord, &c.* This meeting of the day of iudgement (which S. Peter ſpeaketh of) is an earneſt longing after it, which neuer is had, vntill firſt there go before a due examination of our eſtate, and ſpeedie amendment of our life paſt. Therefore ſaith moſt notably the wiſe man; *Prouide thee of a medicine before the ſore come, and examine thy ſelfe before iudgement: and ſo ſhalt thou finde propitiation in the ſight of God.* To which Saint Paul agreeth when he ſaieth, *If wee would iudge our ſelues, wee ſhoulde not bee iudged.* But becauſe no man entreth into due iudgement of himſelfe, and of his owne life: thereof it commeth, that ſo fewe doe preuent this latter iudgement, ſo fewe are watchfull, and ſo many fall aſleepe in ignorance of their owne daunger. Our Lord giue vs grace to looke better about vs.

2. Pet. 3.

Eccl. 18.

1. Cor. 11.

CHAP.

CHAP. VI.

A conſideration of the nature of ſinne, and of a ſinner: for the iuſtifying of Gods ſeueritie ſhewed in the Chapter before.

TO the ende that no man may iuſtly complaine of the ſeuere account which God is to take of vs at the laſt day, or of the ſeueritie of his iudgement ſet downe in the Chapter before: it ſhall not be amiſſe to conſider in this Chapter the cauſe why God doth ſhew ſuch ſeuerity againſt ſinne and ſinners, as both by that which hath beene ſaide doth appeere, and alſo by the whole courſe of holy ſcripture, where hee in euerie place almoſt denounceth his extreem hatred, wrath, and indignation againſt the ſame: as where it is ſaide of him, that *He hateth all thoſe that worke iniquitie. And that both the wicked man and his wickednes, are in hatred with him.* And finally that the whole life of ſinners, their thoughts, wordes and workes, yea and their good actions alſo, are abhominations in his ſight, whiles they liue in ſinne. And that (which yet is more) he can not abide nor permit the ſinner to praiſe him, or to name his teſtament with his mouth,

Gods hatred to ſinners.
Pſal. 5.
Pſal. 14.
Prou. 15.
Iob. 11.
Eſai. 1.
Pſal. 13.
Pſal. 49.
Eccle. 15.

as

as the holy Ghost testifieth: & therefore no maruel if he shew such rigor to him at the last day, whom hee so greatly hateth and abhorreth in this life.

2 There might bee many reasons alledged of this: as the breach of Gods commandements, the ingratitude of a sinner in respect of his benefites, and the like: which might iustifie sufficiently his indignation towardes him. But there is one reason aboue the rest, which openeth the whole fountaine of the matter: and that is, the intollerable iniurie done vnto God, in euery sin that wittingly we doe commit, which indeede is such an opprobrious iniurie, and so dishonorable, as no meane potentate coulde beare the same at his subiectes hands: and much lesse God himselfe (who is the God of maiestie) may abide to haue the same so often iterated against him, as commonly it is by a wicked man. *The reason why God so hateth a sinner.*

3 And for the vnderstanding of this iniurie, we must note, that euery time wee commit such a sinne, there doth passe through our heart (though we marke it not) a certaine practike discourse of our vnderstanding (as there doth also in euerie other electi-

on)

on) whereby we lay before vs, on the one side, the profite of that sin, which we are to commit, that is the pleasure that draweth vs to it: and on the other part, the offence of God, that is, the leesing of his friendship by that sinne if we doe it: and so hauing as it were the balances there before vs, & putting God in one end, and in the other the aforesaid pleasure: we stād in the midst deliberating & examining the waight of both parts, and finally, we do make choise of the pleasure, & do reiect God: that is, we do choose rather to leese the frendship of God, with his grace, and whatsoeuer he is worth besides, than to lose that pleasure and delectation of sinne. Now what thing can be more horrible, thā this? VVhat can be more spiteful to God, than to preferre a most vile pleasure before his maiestie? Is not this woorse than intollerable iniurie of the Iewes, who chose Barrabas the murderer, and reiected Christ their Sauiour? Surely how heinous soeuer that sinne of the Iewes were, yet in two points this doth seeme to exceed it, the one in that the Iewes knew not whom they refused in their choise, as we doe, the other in that they refused Christ but once, and we doe it often, yea

The iniurie done to god by sinne.

Mat. 17.
Mar. 15.

yea daily, and hourely, when with aduisement wee giue consent in our hearts vnto sinne.

4 And is it maruel then, that God dealeth so seuerely and sharpely in the worlde to come, with wicked men, who do vse him so opprobriously & contemptuously in this life? Surelie the malice of a sinner is greate towards God, and he doeth not onely dishonour him by contempt of his commandementes, and by preferring most vile creatures before him: but also beareth a secreat hatred & grudge against his maiestie, and would (if it lay in his power) pull him out of his seate, or (at the leastwise) wish there were no God at all to punish sin after this life. Let euery sinner examine the bottome of his conscience in this point, whether he could not be content, there were no immortalitie of the soule, no reckoning after this life, no iudge, no punishment, no hel, and consequently no God, to the ende he might the more securely enioy his pleasures? *The malice of a sinner towards God.*

5 And becausе god (which searcheth the heart & reins) seeth wel this traiterous affection of sinners towards him, lurking within their bowels how smooth soeuer their words are:

there-

Sapi. 1. Rom. 8. Psal. 7. Rom. 5. Iaco. 4. 1. Iohn 3.

therfore he denounceth them for his enimies in the scripture, and professeth open warre and hostilitie against them. And then suppose you, what a case these miserable men are in, (being but seely wormes of the earth) when they haue such an enimie to fight against them, as doeth make the very heauens to tremble at his looke. And yet that it is so, heare what hee saith, what he threateneth, what he thundereth against them. After hee had by the mouth of Esay the prophet repeated many sinnes abhominable in his sight (as the taking of bribes, oppressing of poore people, and the like) hee defieth the doers thereof, as his open enimies, saying:

Sinners enimies to God, and God to them.

Such like also. Isa. 26. 11.

Thus saith the Lord of hosts, the strong Lord of hostes of Israel: Behold, I will be reuenged vpon my enimies, and will comfort my selfe in their destruction. And the prophet Dauid, as hee was a man in most high fauor with God, and made verie priuie to his secretes: so hee very much doth viter this seuere meaning and infinite displeasure in God against sinners, calling them his enimies, vessels of his wrath, and ordained to eternall ruine & destruction: & complaineth that the world will not beleeue this point, *An vnwise man* (saieth

Psal. 90.

he)

he) *will not learn this, neither will the foole vnderstand it:* VVhat is this? How sinners after they be sprong vp, and workers of iniquity (after they haue appeared to the world) doe perish euerlastingly? And what is the reason of this? He answereth immediatly; *Because thine enimies (O Lord) behold, O Lord, thine enemies shall perishe, and all those that worke iniquitie shalbe consumed.* By this we see, that al sinners be enemies to God, and God to them, and we see also vppon what ground and reason. But yet (for the further iustifiing of Gods seuerity) let vs consider in what measure his hatred is towardes sinne: howe greate; how farre it proceedeth; within what boundes it is comprehended: or if it hathany limits or bounds at al, as indeede it hath not, but is infinite, that is, without measure or limitation. And (to vtter the matter as in trueth it standeth) if all the tongues in the worlde were made one tongue: & all the vnderstandinges of al creatures (I meane of Angels & men) were made one vnderstanding: yet could neither this tongue expresse, nor this vnderstanding conceiue the great hatred of Gods heart towards euery sin, which we do wittingly commit. And the reason hereof standeth in 2. points, First,

Gods hatred infinite against sinners.

for that God by how much more hee is better thā we are: by so much more hee loueth goodnes and hateth sinne, than we do: and bicause he is infinitely good: therfore his loue to goodnes is infinite, as also his hatred to euil, & consequently his rewards to thē both are infinite, the one in hel, the other in heauen.

Why euery sin deserueth infinite punishment.

6 Secondly wee see by experience, that how much more great and worthy the person is, against whom an offence is committed, so muche greater the offence is: as the selfesame blow giuen to a seruant, & to a prince differeth greately in offence, and deserueth different hatred and punishmēt. And for that euery sin which we aduisedly cōmit, is done directly against the person of God himself, as hath bin declared before, whose dignity is infinite: therefore the offence or guylte of euery such sinne is infinite, & consequently deserueth infinite hatred, and infinit punishment at Gods hāds. Herof foloweth the reason of diuers things both said and done by God in the Scriptures, and taught by Diuines touching the punishment of sin, which seeme straunge vnto the wisedom of the world, and indeed scarce credible. As first of al, that dredful punishmēt of eternall

Rom. 8.
1. Cor. 1.

eternall and irreuocable dãnation of so many thousands, yea milliõs of Angels created to glory, with almost infinit perfection, & that for one onely sin, once committed, and that onely in thought, as diuines do hold. Secõdly, the rigorous punishmẽt of our first pãrẽts Adã & Eue, & all their posterity, for eating of the tree forbidden: for which fault, besides the chastising of the offenders thẽselues, & al the creatures of the earth for the same, and al their children & offspring after them, both before the incarnatiõ of Christ, & since (for albeit we are deliuered frõ the guilt of that sin, yet tẽporall chastisemẽts remain vpõ vs for the same: as hũger, thirst, cold, sicknes, death, & a thousand miseries moe) besides also the infinit men damned for the same: besides this (I say, which in mans reason maye seeme seuere inough) Gods wrath & iustice could not be satisfied except his own son had come downe into the world: & takẽ our flesh vpon him, & by his paines satisfied for the same. And whẽ he was come down & had in our flesh subiected him selfe vnto his fathers iustice, albeit the loue his father bare him, were infinite: yet that God might shew the greatnes of his hatred & iustice against sin, he neuer left

Of Adam and Eue.

Esay. 53.

left to lay on vppon his owne blessed deare sonne: no not then when hee saw him sorrowfull vnto death, and bathed in a sweat of blood & water, and crying: *O father mine, if it be possible let this cup passe from mee.* And yet more pitifully after vpon the crosse: *O my God, why hast thou forsaken me.* Notwithstãding al this (I say) his father deliuered him not, but laid on stripe vppon stripe paine vpon pain, torment after torment, vntil he had rendred vp hys life and soule into his saide fathers hands: which is a wonderful & dradful document of Gods hatred against sinne.

Mat. 26. Mar. 14. Luc. 22. Mat. 27. Psal. 21. Esai. 53.

The sin of Esau. Gen. 25. & 27. Heb. 12.

7 I might heere mention the sin of Esau in selling his inheritance for a litle meate: of which the Apostle saith: *He found no place of repentance after: though he sought the same with teares.* Also the sinn of Saul who (his sin being but one sin, and that only of omission, in not killing Agag the king of Amalek, & his cattell, as hee was willed) was vtterly cast off by God for the same (though he were his annoynted & chosen seruant before) and could not get remission of the same, though both hee, and Samuel the Prophet did greately lament and bewaile the same sinne, or at the least, that he was reiected,

Of Saul. 1 Re. 15. & 16. 1. Re. 9. & 15. & 16.

8 Also

8 Alſo I might alleadge the example of king Dauid, whoſe two ſinnes, albeit (vpō his hearty repentāce) God forgaue: yet notwithſtanding all the ſorrow that Dauid conceiued for the ſame, god chaſtiſed him with maruellous ſeuerity: as with the death of his ſonne: and other continuall affliction on him ſelfe as long as hee liued. And al this to ſhew his hatred againſt ſin, and thereby to terrifie vs from committing the ſame. 2. Reg. 9. Pſal. 6. 34 68. 108. 101. 29. 2. Re. 12.

9 Of this alſo do proceed all thoſe harde and bitter ſpeeches in ſcripture touching ſinners, whiche comming from the mouth of the holye Ghoſte (and therfore being moſt true & certayne) may iuſtly giue all them greate cauſe of feare whiche liue in ſinne, as where it is ſaide: *Death, blood contention, edge of ſword, oppreſſion, hunger, contrition, & whips: al theſe thinges are created for wicked ſinners.* And again *God ſhal raine ſnares of fire vpon ſinners: brimſtone with tempeſtuous winds, ſhal be the portion of their cup.* Again, god wil be known at the day of iudgment vpon the ſinner, who ſhalbe taktē in the works of his own hāds: manye whips belong to a ſinner, let ſinners be turned into hel: God ſhal ſcat ter all ſinners: God ſhal daſh the teeth of ſinners in their mouthes: God ſhall Eccl. 40. Pſal. 10. Pſal. 9. Pſal. 3. Pſal. 9. Pſal. 36. Pſal. 144.

scoffe at a sinner, when hee seeth his
Psal. 57. day of destruction commeth on: the
Psal. 36. sword of sinners shal turne into theyr
Psa. 103. own hearts: thou shalt see when sinners shall perishe. the armes of sinners
Psa. 140. shalbe crushed & broken: sinners shall wither from the earth: desire not the glory and riches of a sinner, for thou doest not know the subuersion which
Eccl. 2. shal come vpon him: God hath giuen
Psal. 71. him riches to deceiue him therewith:
Esai. 13. beholde the daye of the Lorde shall come (a cruel day and ful of indignation, wrath and furie) to make desolate the earth. and to crush in peeces
Psal. 57. her sinners within her. The iust man shal reioyce seeing this reuenge, and then shall hee wash his hands in the blood of sinners. These and a thousand such sentences more of scripture, which I omitte, vttered by the holye Ghost against sinners, may instruct vs of their pitiful estate, and of the vnspeakeable hatred of God against the, as long as they persist in sin.

10 Of all these considerations the holy scriptures doe gather one conclusion greatly to be noted and consi-
Pro. 14. dered by vs: which is: *Miseros facit po-*
Psal. 10. *pulos peccatum*: Sin bringeth men to misery. And again: *Qui diligit iniquitatem, odit animam suam*; He that loueth iniqui-

ty,

ty, hateth his own soule. Or as the Angel Raphael vttereth it in other words, They which commit sin, are open enimies to their own soules. Wherefore they lay down to al mē, this generall, seuere, & most necessary commandement, vpō al the pains before recited: *Quasi a facie colubri fuge peccata.* And again: *Cane ne aliquando peccato consentias:* Beware thou neuer cōsent to sin. For how soeuer the world doth make litle accoūt of this matter, of whom (as the scripture noteth:) *The sinner is praised in his lusts, and the wicked man is blessed.* Yet most certaine it is, for that the spirite of God auoucheth it; *Qui facit peccatum ex Diabolo est:* He which committeth sin is of the diuel. And therfore is to receiue his portion amonge diuels at the latter day. Tob. 12. Eccl. 21. Tob. 4. Psal. 9.

The obstinacy of sinners.

11 And is not all this sufficient (deere brother) to make vs detest sin, and to conceiue some feare in committing thereof? Naye is not al this strong inough to batter their heartes, which liue in state of sin, & do commit the same daily, without consideration or scruple? What obstinacy & hardnes of heart is this? Surely we see the holy Ghost prophecied truely of them when he said: *Sinners alienated from God, are possessed with a furie like a serpente,* Psal. 57.

and like a deafe cockatrice which stoppeth her eares to the inchaunter. This fury (I say) is the fury or madnes of wilful sinners, which stop their eares like serpents, to al the holy inchantments that God cã vse vnto thẽ for their cõuersion: that is, to al his internal motions & good inspirations: to all remorse of their own consciences: to al threatnings of holy scriptures: to al admonitiõmentes of Gods seruants: and to al the other meanes which God doth vse for their saluation.

The losses that come by sinne.

12 Good Lord, who woulde wittingly commit any sin, for the gaining of ten thousand worlds, if he considered the infinite damages, hurts, inconueniences, and miseries whiche doe come by the committing of one sin?

Esa. 11. & 1c. ibi.

For first, he that in such sorte sinneth, leeseth the grace of God, whiche was giuen him: which is the greatest gifte that God can giue to a creature in this life, & consequẽtly he leeseth all those thinges whiche did accompanie that grace: as the vertues and giftes of the holye Ghoste, whereby the soule was beutified in the sight of her spouse, & armed against the assaults of her enimies. Secondly, he leeseth the fauor of God, and consequently his fatherly protection, care and prouidence ouer him,

him and gaineth him to bee his professed enemie. VVhich how greate a losse it is, we may esteem by the state of a worldly courtier, which shoulde leese the fauour of an earthly prince, and incur mortal hatred by the same. Thirdly, hee leeseth all inheritaunce, claime, and title to the kigdom of heauen, which is due only by grace, as S. Paule noteth: and consequentlye depriueth him selfe, of all dignities and commodities following the same in this life: as the condition & high priuiledge of a sonne of God: the cõmunion of saints: the protection of Angels, and the like. Fourthly, hee leeseth the quiet ioy & tranquilitie of a good conscience, and all the fauors, cherishments, consolations, and other comfortes, wherewith the holy ghoste is wont to visite the mindes of the iust. Fiftly, he leeseth the rewarde of al his good works done since he was born, and whatsoeuer he doth, or shall doe while he standeth in that state. Sixtly, he maketh him selfe giltie of eternall punishmente and ingrosseth his name in the booke of perdition, and consequently, bindeth himselfe to all those inconueniences, whereto the reprobate are subiect: that is, to be inheritor of hel fire: to be in the power of the di-

Rom. 6.

uell, and his Angels: to bee subiect to all sin and temptation of sin: and his soule (which was before the temple of the holy ghost: the habitation of the blessed Trinitie, and place of repose for the angels to visite) now to be the nest of scorpions, and dungeon of diuels, and himself a companion of the miserable damned. Lastly he abandoneth Christ, and renounceth the portion he had with him, making himselfe a persecutor of the same by treading him vnder his feete. And crucifying him againe, & defiling his blood (as the apostle saith) in sinning against him, which died for sinne, and therefore the same Apostle pronounceth a merueilous heauie sentence against such in these wordes: *If we sinne wilfully now after we haue receiued knowledge of the truth: there remaineth no more sacrifice for sinnes, but rather a certaine terrible expectation of iudgement, & emulation of fire which shal consume the aduersaries.* To which Saint Peter agreeth, when he saith: *It hadde been better not to haue knowen the way of iustice, than after such knowledge to slide backe againe from the holy commaundement which was giuen.*

Heb. 10. Heb 6: Rom. 6. Heb. 10. Rom. 16 2. Pet. 2.

Excuse of sin.

13 Nowe then let our worldlinges goe and solace themselues with sinne as muche as they wyll: let them excuse

euse and pleasantly defende the same, saying: Pride is but a point of gentriet gluttonie, good fellowship: lecherye, and wantonnesse, a tricke of youth: and the like: they shall finde one day that these excuses wil not be receiued: but rather that these pleasant deuises, will bee turned intoo teares. They shall prooue that God will not be iested with, but that he is the same God Gal. 6. styll, and wyll aske as seuere account of them, as hee hath done of others before: although it please not them nowe too keepe any account of their life at all: but rather to turne all too disport and pleasure, perswading thẽselues, that howsoeuer god hath dealt with others before: yet he wil forgiue al to them: but the holy scripture reasoneth after another maner, whiche I woulde haue euery wise Christian to consider.

14 Saint Paule cõparing the Iewes sinnes with ours, maketh this collection *If God spared not the naturall boughes, take heede least he spare not thee.* And therypon hee inferreth this admonition: *Noli altum sapere, sed time:* Bee not too high minded, but feare. Againe, the apostle reasoneth thus vpon the old & the new law: he that broke the law of Moses, being cõuicted by two or three Rom. 11.

witnesses

Heb. 10. witnesses, dieth for the same without commiseration or mercie: and how much more greeuous punishmēt doth he deserue which breaking the law of Christ by wilful sin, treadeth the Son of God vnder his feet? polluteth the blood of the new testament? and reprocheth the holy ghoste? In like maner reasoneth Saint Peter and Saint Iude touching the sinne of Angels, & ours. If God spared not the Angels when they sinned: but did thrust them downe to hell, there to be tormented and to be kept vnto iudgement wyth eternal chaines vnder darknesse: how much lesse will he spare vs? And againe, if the angels which passe vs in power and strength, are not able too beare Gods execrable iudgemente against them, what shall wee do? Again in another place, hee reasoneth thus: If the iust man shall hardly be saued, where shal the wicked mā & sinner appeare? By which examples we are instructed too reaion in lyke sorte: If God hath punished so seuerely one sinne in the angels, in Adam, & in others before recited: what shal I look for, which haue committed so manye sinnes against hym? If god haue damned so many for lesser sins than mine be; what will he do to me for greater?

2. Pet. 2. Ep. Iude.

2. Pet. 2.

2. Pet. 4.

A good maner of reasoning.

If

If God hath borne longer with mee, than he hath done with many other, whom he hath cut of without giuing them time of repentaunce: what reason is there, that hee shuld beare longer with me? If Dauid and others after their sinnes forgiuen them, were neuertheleſſe ſo sharpely chaſtiſed, what punishment remaineth for mee eyther heere or in the world to come: for ſo many, and ſo grieuous ſinnes committed? If it bee true that our Saviour ſayth, that the way is hard, and the gate narrow wherby men go into heauen, and that they ſhall anſwer for euery idle word before they enter there: what ſhall becom of me, which doe liue ſo eaſie a life, and doe keepe no account of my deedes, and muche leſſe of my woordes? If good men in olde time did take ſuche paines in the way of their ſaluation, and yet (as S. Peter ſaieth) the very iuſt were ſcarce ſaued: what a ſtate am I in, whiche take no paine at all, but doe liue in all kind of pleaſure and worldly delites?

Mat. 7.
Luc. 13.
Mat 12.

15 Theſe kindes of conſequentes were more true and profitable for vs, whereby wee might enter into ſome conſideration of our owne daunger, and into ſome feare of the iudgemets of God, for want whereof the moſt

part of sinnes amongst Christians are committed: for so the holy scripture describing diuers causes of wickednes among menne, putteth these two for principall. First, the flatterye of the worlde: *Quoniam laudatur peccator in desideriis animæ suæ*: For that the sinner is prayſed in hys luſtes. And ſecondly: *Quia auferuntur iudicia tua a facie eius*: For that thy iudgements (O Lord) are not before his face. And on the contrary ſide, ſpeaking of himſelfe hee ſayeth: *I haue kepte the wayes of the Lorde, and haue not behaued my ſelfe impiouſly towardes God.* And he giueth the reaſon thereof immediately: *For that all his iudgements are in my ſight.* And agayne: *I haue feared thy iudgements, O Lord.* And again: *I haue been mindfull of thy iudgements.* And how profitable this feare is, he ſheweth in the ſame place, demanding this fear moſt inſtantly at gods hãds: for ſo he praieth: *Strike my fleshe through with feare, O Lorde.* And S. Paule (after hee had ſhewed to the Corinthians that *We muſt all be preſented before the iudgement ſeat of Chriſte*) maketh this concluſion: *Wee knowing therfore theſe thinges, doe perſwade the feare of the Lorde vnto men.* And S. Peter after a long declaration of the maieſtie of God, and Chriſt now raigning in heaue, concluded thus: *If then you cal*

Pſal. 9.

How neceſſary it is to feare.

Pſal. 118

2. Cor. 5

1. Pet. 1.

him

him father, which doth iudge euery mã according to his works without exceptiõ of persons: do you liue in feare, during the time of this your habitation vpon earth. A necessarie lesson (no doubt) for all men, but specially ye for those whiche by reason of their sinnes and wicked life, doe remain in displeasure and hatred of God, and hourely subiect (as I haue shewed) too the fury of his iudgementes: whiche if they once fall into, they are both irreuocable, and intollerable: & they may be fallen into as easily, and by as many waies, as a man may com to death which are infinit, especially to them, who by their wickednes haue lost the peculiar protection of God, & so consequently of his angels too (as I haue shewed) & haue subiected themselues to the fiends of darknes, who doe nothing els but seeke their destruction both of body and soule with as great diligence as they can. VVhat wise mã then would but feare in such a case? VVho could eate, or drinke, or sleepe quietly in his bedde vntill by true and hearty repentance, he had discharged his conscience of sinne? A little stone falling from the house vpon his head: or hys Horse stumbling vnder him as hee rydeth: or hys enemies meeting him on the high way: or an ague com-

The danger of them which liue in sin.

comming with eating or drinking a little too much: or tenne thousand meanes besides (whereof he standeth dayly and hourely in danger) may rid him of this life, and putte him in that case, as no creature of this world, nor any continuance of time shall be able to deliuer him thence againe. And who then woulde not feare? VVho would not tremble?

16 The Lorde of his mercy giue vs his holy grace, to fear him as we shuld do, & to make such account of his iustice, as he by threatning ꝑ same wold haue vs to doe. And then shall not we delay the time, but resolue our selues to serue him whiles hee is content to accept of our seruice, and too pardon vs all our offences, if we would once make this resolution from our heart.

CHAP. 7.

Another consideration for the further iustifying of Gods iudgementes and declaration of our demerit, taken from the maiestie of God, and his benefits towards vs.

ALbeit the most part of Christians through their wicked lyfe arriue not to that estate wher-

in

in holy Dauid was, when he ſaid to God, *Thy iudgements O Lorde are pleaſant vnto me*; as indeede they are to al thoſe that liue vertuouſly, and haue the teſtimonie of a good conſcience, yea at leaſtwiſe, that wee may ſay with the ſame prophet; *The iudgements of the Lord are true & iuſtified in themſelues.* And again; *Thou art iuſt, O Lorde, and thy iudgement is right.* I haue thought good, to adde a reaſon or two mo in this Chapter, whereby it may appeere howe great our offence is towards God, by ſinning as we do, and how righteous his iudgements and iuſtice are againſt vs for the ſame. Pſal. 118. Pſal. 18.

2 And firſt of all is to bee conſidered the maieſtie of him againſt whom we ſinne: for moſt certaine it is (as I haue noted before) that euerie offence is ſo much the greater, and more greuous, by how much greater and more noble the perſon is againſt whom it is done, and the partie offending more baſe and vile. And in this reſpect God (to terrifie vs from offending him) nameth himſelfe often with certaine titles of maieſtie, as to Abraham, *I am the almightie Lorde.* And againe, *Heauen is my ſeate, and the earth is my footeſtoole.* And againe hee commanded Moſes to ſay to the people *The maieſtie of God.* Gen. 17. Eſai. 66.

ple in his name, this ambassage; *Harden not your neckes any longer, for that your Lord and God, is a God of gods, and a Lord of lords, a great God, both mightie and terrible, which accepteth neither person nor bribes.*

Deu. 10.

3 First then I saie, consider (gentle Christian) of what an infinite maiestie he is, whom thou a poore worme of the earth, hast so often & so contemptuously offended in this life. We see in this worlde, that no man dareth to offend openly, or say a word against the maiestie of a prince within his owne dominions: and what is the maiestie of all the princes vppon earth, compared to the thousandth part of the maiesty of God, who with a word made both heauen and earth, and all the creatures therein, & with halfe a word can destroie the same againe: whom all the creatures which he made, as the Angels, the heauens, and all the elements besides, do serue at a becke and dare not offende? Only a sinner is hee which imboldeneth himselfe against this maiestie, and feareth not to offende the same, whom the Angels do praise, the dominations do adore, the powers doe tremble, and the highest heauens, together with Cherubins & Seraphins do

Psal. 148

Iob. 9.

do daily honor and celebrate.

4 Remember then (deere brother) that euerie time thou doſt commit a ſinne, thou giueſt as it were a blow in the face, to his God of great maieſtie, who (as Saint Paul ſaieth;) *Dwelleth in an vnacceſſible light: which no man in this world can abide to looke vpon:* As alſo it appeereth by the example of Saint Iohn euangeliſt, who fel down dead for very feare at the appearance of Chriſt vnto him, as himſelfe teſtifieth. And when Moſes deſired to ſee God once in his life, and made humble petition for the ſame: God aunſwered, that no man coulde ſee him and liue: but yet to (ſatiſfie his requeſt, and to ſhewe him in part what a terrible and glorious God he was) he told Moſes, that he ſhould ſee ſome peece of his glorie: but he added, that it was needful he ſhould hide himſelf in the hole of a rocke, and be couered with Gods owne handes for his defence, while God (in ſome meaſure of his maieſtie) did paſſe by in glorie. And when he was paſt, GOD tooke away his hande, and ſuffered Moſes to ſee his hinder parts onely, which was notwithſtanding, moſt terrible to behold.

1. Tim. 6

Apoc. 1.

Exo. 33.

5 The prophet Daniel alſo deſcribeth

beth the maiestie of this God shewed vnto him in vision, in these words, *I did see* (saith he) *whe the thrones were set, & the old of many dayes sate downe: his apparel was as white as snowe: his haire like vnto pure woole, his throne was of a flame of fire, and his chariots were burning fire, a swift flud of fire, came from his face: a thousand thousands did serue him, and ten thousand hundred thousands did assist him, hee sate in iudgement, and the bookes were opened before him.* All this and much more is recorded in scripture, to admonish vs thereby what a prince of maiestie he is whom a sinner offendeth.

Dan. 7.

A contemplation of the maiestie of God.

6 Imagine nowe (brother mine) that thou seest this great king sitting in his chaire of maiestie, with chariots of fire, vnspeakeable light, and infinite millions of angels about him, as the scripture reporteth. Imagine further (which is most true) that thou seest all the creatures in the worlde stand in his presence, and trembling at his maiestie, and most carefully attending to do that for which he created them: as the heauens to moue about: the earth to bring forth sustenance: and the like. Imagine further that thou seest al these creatures (how bigge or litle soeuer they be) to hang and depend onely of the power and

vertue

vertue of God: whereby they ſtand, moove, and conſiſt: and that there paſſeth from God, to ech creature in the world, yea to euery part that hath motion or being in the ſame, ſome beame of his vertue: as from the ſun, wee ſee infinite beames to paſſe into the aire. Conſider (I ſay) that no one part of any creature in the world (as the fiſh in the ſea, the graſſe on the ground, the leaues of the trees, or the partes of man vppon the face of the earth) can growe, mooue, or conſiſt, without ſome litle ſtreame of vertue, and power come to it continually from God. So that thou muſt imagin God to ſtande as a moſt glorious ſun in the midſt: and from him to paſſe foorth infinite beames or ſtreames of vertue to all creatures that are, either in heauen, earth, the aire, or the water: and to euery part thereof: and vppon thete beames of his vertue, al creatures to hang: and if hee ſhoulde ſtop but any one of them, it woulde diſtroy and annihilate preſently ſome creature or other. This I ſay, if thou ſhalt conſider touching the maieſtie of God, and the infinite dreade that all creatures haue of him, except only a ſinner (for the diuels alſo do feare him, as Saint Iames ſaith:) thou wilt Iac. 2.

not

not maruell of the ſeuere iudgement of God, appointed for his offence. For ſure I am, that verie ſhame of the worlde maketh vs to haue more regard in offending the pooreſt friende wee haue in this life, than a wicked man hath in offending God: which is an intollerable cõtempte of ſo great a maieſtie.

A conſideration of the benefits of God.

7 But nowe if wee adioine to this contemplation of maieſtie, another conſideration of his benefits beſtowed vpon vs: our default will grow to be farre greater, for that to iniurie him who hath done vs good, is a thing moſt deteſtable euen in nature it ſelfe. And there was neuer yet ſo fearce an hart, no not amongſt brute beaſts, but that it might bee woone with curteſie and benefites: but much more amongſt reaſonable creatures doth benificence preuaile, eſpeciallie if it come from great perſonages, whoſe loue and friendſhip (declared vnto vs but in ſmal gifts) doth greatly binde the hearts of the receiuers to loue them againe.

8 Conſider then (deere Chriſtian) the infinite good turnes and benefits which thou haſt receiued at the hands of this great God, thereby to winne thee to his loue, and that thou ſhouldeſt

deſt leaue of to offende and iniurie him, and albeit no tongue created either of man or Angel, can expreſſe the one halfe of theſe giftes which thou haſt receiued from him, or the value of them, or the great loue and heartie good will wherewith he beſtowed them vpon thee: yet for ſome memorie ſake, I will repeat certaine general and principal points thereof, whereunto the reſt may be referred.

9 Firſt then he hath beſtowed vpon thee, the benefite of thy creation, whereby he made thee of nothing to the likeneſſe of himſelfe, and appointed thee to ſo noble an ende, as is to ſerue him in this life, and to reigne with him in the life to come, furniſhing thee for the preſent with the ſeruice and ſubiection of al creatures. The greatneſſe of this benefite may partly be conceiued, if thou do imagine thy ſelfe to lacke but any one part of thy bodie, as a leg, an arme, an eye, or the like: and that one ſhoulde freely giue the ſame vnto thee: or if thou wanteſt but any one ſenſe, as that thou were deafe or blind, & one ſhoulde reſtore ſight or hearing vnto thee: how wouldeſt thou eſteeme of this benefite? Howe much wouldeſt thou profeſſe thy ſelfe beholding vnto

The benefite of creation.

vnto him for the same? And if the gift of one of these parts only would seeme such a benefite vnto thee: how great oughtest thou to esteeme the free gift of so many parts togither?

10 Add to this now (as I haue said) that he hath created thee to the likenesse of no other thing, but of himselfe, to no other ende, but to bee his honorable seruant in this world, and his compartener in kingly glorie for all eternitie to come: and this he hath done to thee, being onely a peece of dirt or clay before. Nowe imagine thou of what maner of loue proceeded this. But yet ad further, howe he hath created all this magnificent worlde for thee, and all the creatures therof to serue thee in this busines: the heauen to distinguish times and seasons, and to giue thee light: the earth, the aire, and water, to minister most infinite varietie of creatures for thy vse & sustinance: and hath made thee lorde of all, to vse them for thy comfort and his seruice. And what magnificent giftes are these? And what shamefull ingratitude is it, to turne the same to the dishonour and iniurie of so louing a giuer as thou doest, by vsing them to serue thee in sinne.

11 But

11 But yet consider a litle further, the benefit of thy redemption, muche greater than al the former: which is, that thou hauing loste all those former benefices againe, and made thy selfe guilty by sinne of eternal punishment, wherto the Angels were nowe deliuered for their sin committed before: God chose to redeeme thee, and not the Angels, and for satisfiyng of thy fault, to deliuer his owne onelye sonne to death for thee. O Lord, what heart can conceiue the greatnes of this benefit? Imagin thy sel? (being a poore man) haddest committed a grieuous crime against a kinges maiesty, together with some great man of his chiefest nobilitie, and that the king being offended highly with you both, should notwithstanding pardon thee, and put the noble man to death: and further also (being no other way to saue thy life) should lay the paines of death due to thee vppon his onely sonne & heire, for thy sake: howe much wouldest thou thinke, that this king loued thee? Howe greatly wouldest thou esteeme thy selfe beholding & bounden to that young prince, which should offer him selfe to his fathers iustice to die for thee a poore worme (and not for the noble man, as he woulde *The benefit of redemption.* 1. Pet. 2.

not die for the Angels) and to put his head in the halter for thine only offẽces? Couldst thou euer haue the heart to, become enemie to this mã after, or willinglye and wittingly to offende him? And yet such is our case, & much more bounden towards Christ & his father, whõ the most of vs notwithstanding do daily offende, dishonour, and iniurie by sinne.

The benefits of vocation and iustification.

12 But yet there folow on mo benefits of God vnto vs, as our vocation and iustification: vocation wherby he hath called vs from infidelitye, to the state of Christians; and thereby made vs partakers of this our redemption, which infidels are not. For albeit he paid the ransom for al in general: yet hee hath not imparted the benefit thereof to al, but to suche onely as best it pleased his diuine goodnes to bestow it vpon. After whiche folowed our iustification, wherby we were not only set free from al our sins committed before, & from all payne and punishment due for the same: but also our soules beutified and inriched with his holye grace, accompanyed with the vertues theological, as faith, hope, and charitye, and with the gifts of the holye Ghost: and by this grace wee are made iuste and righteous in

Rom. 8.
1. Cor. 1.
Rom. 5.
1. Co. 13
Esay. 11.

the

the ſight of God, and intitled to the moſt bleſſed inheritance of the kingdome of heauen.

13 After theſe do inſue a great nũber of benefites together (as to vs being now made the children & deere friendes of God) and euerye one of them, of infinite price and value. As the gift of the holy Sacramentes, lefte for our comfort and preſeruation, being nothing elſe but conduits to conuey Gods grace vnto vs, eſpecially ye theſe two which appertaine to all, to wit, the ſacrament of baptiſme, and of his bleſſed bodye and blood, whereof the firſte is to purge our ſoules from ſinne, the ſecond to feed and comfort the ſame after ſhee is purged. The firſt is a bath made of Chriſt his own blood, to waſh and bath our woundes therein: the ſecond as a moſt comfortable and riche garment, to couer our ſoule withal after ſhe is waſhed. In the firſt, Chriſte hath ſubſtituted in his place his ſpouſe the Churche, to pronounce in his name remiſſion of ſins: in the ſecond he hath left himſelfe, & his owne fleſh and blood Sacramentally to be a precious foode, to cheriſh her withall.

The benefit of the Sacramentes.

The vſe of Sacramẽts.

14 Beſides al theſe, there is yet another gift named our preſeruatiõ, wher

The benefit of preſer-

vation and inspirati-on.

by GOD hath preserued vs from so many dangers into which others haue fallen, and wherein wee had fallen also, if Gods holy hand had not stayed vs: as from superstition, heresie, and infidelitie, and manye other grieuous sinnes: and especially from death and damnation, which long agoe by our wickednes wee deserued to haue beene executed vppon vs. Also there

Apoc. 3. are the benefites of godlye inspirations and admonitions, whereby God hath often both knocked inwardly at the doore of our conscience, and warned vs outwardly by so many wayes and meanes: as are good bookes; good Sermons; good exhortations; good company; good example of others: and a hundered meanes else, whiche hee ar diuers times hath and doth vse, thereby to gaine vs & our soules vnto his eternal kingdome, by stirring vs to abandon vicious life, and to betake our selues to his holy and sweet seruice.

15 Al which rare and singular benefits beeing measured, either according to the value of themselues, or according to the loue of that hearte, from which they doe proceede, ought to moue vs most vehemently, to gratitude towards the giuer: which grati

tude

tude should bee to resolue our selues at length to serue him vnfainedly and to preferre his fauor before al worldly or mortal respects whatsoeuer. Or if we cannot obtain so muche of our selues: yet at leastwise not to offende him any more by our sins & wickednesse.

16 There is not so fierce or cruell a nature in the worlde (as I noted before) but is mollified, allured, & won by benefits: & stories do make report of strange examples in this kind, euen amõg bruit beasts, as of the gratitude of lions, dogs, and the like, towardes their maisters & benefactors. Only an obstinate sinner is hee, among all the sauage creatures that are, whom neither benefits can mooue, nor curtesies can mollifie: nor promises can allure: nor gifts can gain to the faithful seruice of God his Lord and maister. *Aelian. lib. de hist. anima.*

17 The greatest sinner that is in the world if he giue his seruaunt but twenty nobles a yeere, or his tenaunt some little farme to liue vpon, and if for this they serue him not at a becke: he crieth out of their ingratitude: and if they should further maliciously seeke to offende him, and to ioyne with his professed enimie against him: howe intollerable a matter woulde it seeme *The intollerable ingratitude of a sinner.*

in his sight? And yet he himselfe, dealing muche more ingratefully and iniuriously with God, thinketh it a matter of no consideratiō, but easily pardonable. I say, hee dealeth more ingratefully with God, for that he hath receiued a thousand for one, in respect of all the benefits that a mortall man can giue to another: for he hath receiued al in al from God: the breade which he eateth: the grounde whiche he treadeth: the light which he beholdeth: together with his eies to see the sun: and finally whatsoeuer is within, or without his body: as also the mind with the spirituall giftes thereof, whereof eche one is more worth than a thousande bodies: I saye also that hee dealeth more iniuriouslye with GOD, for that notwithstanding all these benefites, he serueth Gods open enimie the Diuell, and committeth daily sin and wickednes, whiche God hateth more then anye hearte created can hate a mortal enimie, being that in very deede, whiche persecuted his Sonne our sauiour, with such hostilitie, as it tooke his moste precious life from him, and nailed him fast to the wood of the crosse.

Sin persecuted Christ vnto death.

Gods complaynt a-

18 Of this extreame ingratitude and iniury, GOD himselfe is inforced

gainst sinners.

to

to complaine in diuers places of the Scripture, as where he ſaith: *Retribuebant mihi mala pro bonis*: They returned mee home euill for good. And yet muche more vehemently in another place he calleth the heauens to witnes of this iniquity, ſaying: *Obſtupeſcite cœli ſuper hæc*: O you heauens bee you aſtoniſhed at this. As if he ſhoulde ſaye by a figuratiue kind of ſpeech, goe out of your wits you heauens with maruel, at this incredible iniquity of man towards me. For ſo he expoũdeth the whole matter more at large in another place: *Audite cœli, & auribus percipe terra*: Harkẽ ye heauens, & thou earth bẽd hither thine eares: *Filios enutriui & exaltaui, ipſi autem ſpreuerunt me*: I haue nouriſhed vp children & haue exalted thẽ, & now they contẽne me. What a pitiful cõplaint is this of God againſt moſt vile & baſe worms of the earth? But yet God amplifieth this iniquitye more by certain examples and cõpariſons: *The oxe* (ſaith he) *knoweth his owner, and the aſſe knoweth the manger of his Lord & maiſter: but yet my people knowe not me: woe be to the ſinfull nation, to the people loden with iniquitye, to this naughtie ſeede, to wicked children.* What cõplaint can be more vehement then this? What threatning can be more dreadfull thã

gainſt ſinners.

Pſal. 34.

Iere. 2.

Iſai. 1.

this woe, comming from the mouth of him whiche maye punishe vs at his pleasure?

19 VVherefore (deere brother) if thou haue grace, cease to bee vngrateful to God any longer: cease to offend him whiche hath by so manye wayes preuented thee with benefits: cease to render euil for good; hatred for loue: contempt, for his fatherly affection towards thee. He hath done for thee all that hee can: hee hath giuen thee
Isai.4 all that thou art: yea and (in a certaine manner) al that he is worth him selfe: and meaneth besides to make thee partaker of all his glorye in the worlde to come, and requireth no more for al this at thy hands, but loue and gratitude. O (deere brother) why wilt thou not yeelde him this? VVhy wilt thou not doe as much to him, as thou wouldst haue another mā to do to thee, for lesse thā the ten thousand part of these benefits which thou hast receiued? For I dare wel saye, that if thou hadst giuen a man but an almes at thy dore, thou wouldst think hym bound to loue thee for it, albeeit thou hadst nothing in thee worth loue besides. But now thy Lord (besides these his giftes) hath infinite causes to make thee loue him, that is, all the causes

which

which any thing in the world hath to purchase loue, and infinite more besides: for, if all the perfections of all things created in heauen and in earth (which do procure loue) were put together in one, as all their beautie: all their vertue: all their nobilitie: al their goodnes, and the like: yet thy Lorde and Sauiour whom thou contemnest, doth passe all this, and that by manye and infinite degrees: for that he is not only, al these things together: but also he is very beautie it self, vertue it self: wisdome it selfe: sweetnesse it self: nobilitie it self: goodnes it self: & the very fountaine & welspring wher hence all these thinges are deriued by little peeces and parcels vnto hys creatures. *Causes of loue in God besides his benefites.*

20 Be ashamed then (good Christian) of this thy ingratitude, to so great, so good, and bountifull a Lord: and resolue thy selfe for the time too come, to amend thy course of life and behauiour towardes him. Say with the propher, which had lesse cause too say to than thou: *Domine propitiare peccatorem: multum est enim.* O Lord pardon me mine offence: for it is great in thy sight. I knowe there is nothing (O Lorde) which doth so much displease thee, or dry vppe the fountaine of thy mercye, and so byndeth thy handes from *A prayer.* Psal. 24.

from dooing good, as ingratitude in the receiuers of thy benefites, wherin hytherto I haue exceeded all other: but I haue done it (O Lord) in mine ignorance, not considering thy giftes vnto me, nor what account thou woldest demaunde again of the same. But now seeing thou hast vouchsafed too make me worthie of this grace also, whereby to see and know mine own state and default: I hope hereafter by direction of the same grace of thine, too shewe my selfe a better childe towards thee. O Lord, I am ouercom at the length with consideration of thy loue: and how can I haue the heart to offend thee hereafter, seeing thou hast preuented mee so many wayes with benefites, euen when I demanded not the same? Can I haue hands euermore to sinne against thee, which hast giuen vp thine owne most tender hands, to bee nailed on the crosse for my sinnes heretofore? No, no, it is too great an iniurie against thee (O Lord) and wo worth mee that haue done it so often heeretofore. But by thy holy assistãce, I trust not to returne to such iniquity for ỹ time to com: to which (O Lord) I beseech thee for thy mercy sake, frõ thy holy Throne of heauen, too say, Amen.

CHAP.

CHAP. 8.

Of what opinion and feeling we shalbe, touching these matters, at the time of our death.

THE holy scriptures do teach vs, & experience maketh it plaine, that during the time of this life, the commodities, preferments, & plesures of the worlde, doe possesse so strongly the harts of many mē, & do hold thē chained with so forcible inchauntments, being forsaken also vpon their iuste desartes of the grace of God: say & threaten what a man can, & bring against thē al the whole scripture, euē frō the beginning of Genesis to the end of the Apocalips (as indeed it is all against sin & sinners) yet will it preuaile nothing with them being in that lamētable case, as either they beleeue not, or esteem not what soeuer is said to that purpose against their setled life & resolution to the cōtrary. Of this we haue infinite examples in scripture; as of Sodom & Gomorra, with the Cities about, which could not heare the warnynges that good Lot gaue vnto them. Also of Pharao, whome, all that euer Moses coulde

The induration of some hearts.

Gen. 19.

Exo. 6. 7. 8. 9.

could do, either by signes or sayinges, moued nothing. Also of Iudas, who by no faire meanes or threatnings vsed to him by his master, wold change
Mat. 26. his wicked resolution. But especially the prophetes, sent from God, from time to time, too diswade the people frō their naughty life, & consequently from the plagues hanging ouer them doe giue abundant testimonie of this: complaining euery wher, of the hardnesse of sinners heartes, that woulde not bee moued with all the exhortations, preachings, promises, and thunderinges that they coulde vse. The Prophet Zacharie shall testifie for all in this matter, who sayth of the peo-
Zach. 7. ple of Israel a litle before their destruction: *Hoc ait Dominus exercituum, &c.* This saith the Lorde of hoastes: iudge iustly. And so foorth. And presently hee addeth: *And they woulde not attende but turnyng their backes went away, and stopped their eares, to the end they might not heare and they did put their heartes as an adamant stone, to the end they might not heare the lawe and the wordes which God did sende in hys spirite, by the hands of the former prophets, wherby Gods great indignation was stirred vp.*

2 This then is, and alwayes hath bin the fashion of worldlings, and reprobate persons, to harden their harts

as

as an adamãt ſtone, againſt any thing that ſhalbe told them for the amendment of their liues, and for the ſauing of their ſoules. VVhiles they are in health and proſperitie they will not knowe God. As in another place hee complaineth yet, as the Prophet ſayth: *God wyl haue his day, with theſe men alſo when hee wyll be knowen.* And that is; *Cognoſcetur dominus iudicia faciens.* God will bee knowen when hee beginneth too doe iudgement. And this is at the day of death, which is the next dore to iudgment, as the Apoſtle teſtifieth, ſaying: *It is appointed for all men once to die, and after that enſueth iudgement.* Eſay. 1. Pſal. 9. Heb 9.

3 This I ſay is the day of God moſt terrible, ſorowfull, and full of tribulation to the wicked, wherein God wyl bee knowne, to bee a rightuous God, & to reſtore to euery man according as he hath done while he liued: as S. Paule ſaith, or as the prophete deſcribeth it: *He will be knowen thẽ to be a terrible God, and ſuch a one, as taketh away the ſpirite of Princes, a terrible God to the kinges of the earth.* At this day as there will bee a great chaunge in all other thynges, as myrth will bee turned into ſorrowe: laughinges, intoo weepinges: pleaſures, into paines: ſtouteneſſe intoo feare: pride intoo deſpayre: and the like: Eſa. 2. 13. 34. 37. 61. 2. Cor. 5. Pſal. 75. *The great change of things at the day of death.*

like: so especiallye wyll there bee a straunge alteration in iudgement & opinion: for that the wisedome of God, wherof I haue spokē in the former chapters, and which (as the scripture saith) *Is accounted foly of the wise of the world*: will then appeare in her likenesse, and as it is in verye deede, wyll be confessed by her greatest enemies, to be onely true wisdome: and al carnall wisedome of worldlinges, to bee meere folly, as God calleth it.

1. Cor. 2

Rom. 8.
1. Cor. 1.

4 This the holye Scripture setteth down cleerely when it describeth the very speeches & lamentations of the wise men of this worlde at the laste day, saying: touchinge the vertuous whom they despised in this life: *Nos insensati. &c.* VVe senseleese menne did esteeme their life to bee madnesse, and their end to be dishonorable: but look how they are now accounted among the children of God, and their portion is with the Saints. VVee haue erred from the way of truth: and the light of righteousnesse, hath not shined before vs: neyther hath the Sun of vnderstanding appeared vntoo vs. VVee haue wearied out our selues in the way of iniquitie & perdition, & wee haue walked craggie pathes: but the way of the Lorde wee haue not kno-

Sap. 5.

knowen. Hytherto are the wordes of ſcripture: whereby we may perceiue what greate chaunge of iudgemente there will bee at the laſt daye, from that which men haue now of all ſuch matters: what confeſsinge of follye: what acknowledging of error: what heartie ſorrow for labour loſte: what fruiteleſſe repentance for hauing run awry. Oh that men woulde conſider theſe thinges nowe: *VVe haue wearied out our ſelues* (ſay theſe miſerable men) *in the way of iniquitie and perdition, and we haue walked craggie pathes.* VVhat a deſcription is this of lamentable worldlinges, who beat their braines dayly, and wearie out them ſelues in purſute of vanitie, & chaff of this world, for which they ſuffer notwithſtanding more paines oftentimes, then the iuſt do in purchaſing of heauen? And when they ariue to, at the laſt day wearied and worne out with trouble and toyle, they find that all theyr labour is loſt, all theyr vexation taken in vaine: for that the little pelfe which they haue gotten in the worlde, and for whiche they haue ſtrugled ſo ſore, wyll helpe them nothyng, but rather greatlie afflicte and tormente them: for better vnderſtandyng wherof, it is to be conſidered, that thre things wil principally moleſt

moleſt theſe menne at the day of their death, and vnto theſe may all the reſt bee referred.

Of the ſoules parting from the body: the firſt matter of miſery in death.

5 The firſt is the exceſſiue § paines which commonly mē ſuffer in the ſeparation of the ſoule & bodie, which haue liued ſo long togeather as two deare friendes, vnited in loue & pleaſure, and therefore moſt loth to parte nowe, but only that they are inforced thereunto. This paine may partly bee conceaued by that, if we would driue out life, but from the leaſt part of our body (as for example, out of our litle finger, as Surgeons are wont to doe, when they will mortifie any place to make it breake: (what a paine doth a man ſuffer before it bee dead? VVhat raging griefe doth hee abide? And if the mortifiyng of one little part only, doth ſo much afflict vs: imagine what the violent mortifiyng of all parts togeather will doe. For wee ſee that firſt the ſoule is driuen by death too leaue the extreeme partes, as the toes, feete, and fingers: then the legs & armes, & ſo conſequently one part dieth after another, vntil life be reſtrained onely to the hart, which holdeth out lōgeſt, as þ principal part, but yet muſt finally be cōſtrained to rēder it ſelf though with neuer ſo much pain & reſiſtāce:

B.

§ *Thoſe paines in death are eſpecially to be reſtrained too the death of the worldly: for the godly haue for the moſt part a ſingular comfort therin.*

which

which paine how great and ſtrong it is, may appeere by the breaking in peeces of the very ſtrings and holdes wherwith it was enuironed, through the exceſsiue vehemency of this deadly torment. But yet before it come to this point, to yeelde, no man can expreſſe the cruell conflict that is betwixt death and her, and what diſtreſſes ſhee abideth in time of her agonie. Imagine that a prince poſſeſſed a goodly citie in all peace, wealth and pleaſure, and greatly friended of all his neighbours about him, who promiſe to aſsiſt him in all his needs and affairs: and that vpon the ſudden his mortall enimie ſhoulde come and beſiege this citie, and taking one hold after another; one wal after another; one caſtle after another; ſhould driue this prince onely to a little tower, and beſiege him therin, all his other holds being beaten downe, and his men ſlaine in his ſight: what feare, anguiſh, and miſerie would this prince be in? How often woulde hee looke out at the windowes and loope-holes of his tower, to ſee whether his friends and neighbors would come to helpe him or no? And if he ſaw them all to abandon him, and his cruell enimie euen readie to breake in vppon him, would

A ſimilitude expreſsing the paines of death.

would hee not be in a pitifull plight trow you? And euen so fareth it with a poore soule, at the houre of death. The bodie wherein she raigneth like a ioly princesse in all pleasure, whiles it florished, is now battered & ouerthrowne by her enimie, which is death: the arms, legs, and other parts wherewith she was fortified, as with wals, & words during time of health, are nowe surprised and beaten to the grounde, and shee is driuen onely to the heart, as to the last and extremest refuge, where she is also most fearcely assailed in such sort, as shee cannot holde out longe. Her deere friends which soothed her in time of prosperitie and promised assistance, as youth, physike, and other humane helps, do now vtterly abandon her: the enimie will not bee pacified or make any leage, but night and day assaulteth this turret wherein shee is, and which nowe beginneth to shake and shiuer in peeces, and she looketh hourely when her enimie in most raging and dreadfull maner, will enter vpon her. What thinke you is now the state of this afflicted soule? It is no maruell if a wise man become a foole, or a stoute worldling most abiect, in this instant of extremitie as

we

we often see they doe in such sort, as they can dispose of nothing well, either towardes God or the worlde at this houre: the cause is the extremitie of paines, oppressing their mindes, as Saint Austen also prooueth (or some other vnder his name) and giueth vs therewithall a most excellent forewarning, if men were so gratious as to followe it: VVhen you shall be in your last sickneſſe, deer brother (saith he) O how hard and painful a thing will it bee for you to repent of your faultes committed? And why is this, but onely for that, all the intention of your minde wil run thither, where all the force of your paine is? Manie impedimentes shall let men at that day: as the paine of the bodie, the feare of death, the sight of children (for the which their fathers shall oftentimes thinke themselues often damned, the weeping of the wife, the flatterie of the worlde, the temptation of the deuill, the dissimulation of physitions for lucre sake, and the like. And beleeue thou (O man) which readest this, that thou shalt quickly proue all this true vpon thy selfe, and therefore I beseech thee that thou wilt repent before thou come vnto this last day: dispose of thy house,

Ser. 48. ad frat. in eremo.

house, and make thy testament while thou art thine owne man: for if thou tarrie vntil the last day, thou shalt be led whither thou wouldest not. Hitherto are the Authors words.

The second matter of miserie in death.

6 The seconde thing, which shall make death terrible and greeuous to a worldly man is the sudden parting (and that for euer and euer) from all the thinges, which hee loued most deerely in this life: as, from his riches, possessions, honours, offices, faire buildings, with their commodities, goodly apparell with rich iewels, from wife and children, kindred, and friends, and the like: wherewith he thought himself a blessed man in this life, and nowe, to bee plucked from them vpon the sudden, without euer hope to see or vse them againe, oh what a greefe, what a torment will this be? For which cause the holie Eccl. 41. scripture saieth, *O mors, quam amara est memoria tua: homini pacem habenti in substantiis suis?* O death, how bitter is thy memorie vnto a man that hath peace and rest in his substance & riches? As who would say: there is no more bitternes or griefe in the worlde to such a man, than to remember or think on death onely, but much more to go to it himself, and that out of hand, when

it shall be said vnto him, as Christ reporteth it was to the great wealthie man in the Gospel, which had his barnes ful, and was come now to the higheſt top of felicitie, *Stulte, hac nocte animam tuam repetent a te, quæ autem parasti, cuius erunt?* Thou foole euen this night they will take thy soule from thee, and then who shal haue all that thou hast scraped togither? Luc. 12.

7 It is vnpossible I say for any tongue to expresse the dolefull state of a worldly man in this instant of death, when nothing that euer hee hath gathered togither, with so much labour and toile, and wherein he was wont to haue so much confidence will nowe do him good any longer, but rather afflict him with the memorie thereof, considering that hee must leaue all to others, and go himselfe to giue account for the getting and vsing of the same (perhaps to his eternall damnation) whiles in the meane time other men in the world do liue merrily and pleasantly vpon that he hath gotten, litle remembring and lesse caring for him, which lieth perhaps burning in vnquenchable fire, for the riches left vnto them. This is a woful & lamentable point, which is to bring many a man, to great *The sorrow of leauing all.*

great sorrow and anguish of heart at the last day, when all earthly ioyes must be left, all pleasures and commodities for euer abandoned. Oh what a dolefull day of parting will this bee: VVhat wilt thou say (my friend) at this day, when all thy glory all thy wealth, all thy pompe is come to an ende? VVhat art thou the better now to haue liued in credit with the worlde? In fauor of princes? Exalted of men? Feared, reuerenced, and aduanced: seeing nowe all is ended, and that thou canst vse these thinges no more?

The thirde matter of miserie in death.

8 But yet there is a thirde thing which more than all the rest will make this day of death to be troublesome and miserable vnto a worldly man, and that is, the consideration what shall become of him, both in bodie and soule. And for his bodie,

Eccl. 10.

it will bee no small horror to thinke that it must inherite serpents, beastes, and worms, as the scripture saith, that is, it must be cast out to serue for the food of vermins: that body I meane, which was so delicately handled before, with the varietie of meats, pillowes, & beds of downe, so trimly set forth in apparel, & other ornaments, wherupon the wind might not blow, nor

nor the sun shine: that bodie (I say) of whose beuty there was so much pride taken, and where by so great vanitie and sinne was committed: that body, which in this world was accustomed to all pampering, and could abide no austeritie or discipline, must nowe come to bee abandoned of all men, and left onely to bee deuoured of wormes. VVhich thing, albeit it can not but breede much horrour in the heart of him that lieth a dying: yet is it nothing in respect of the dreadfull cogitations, which he shall haue touching his soule: as what shall become of it? VVhither it shall goe after his departure out of the body? And then considering that it must goe to the iudgement seate of God, and there to receiue sentēce either of vnspeakable glory, or insupportable paines: he falleth to cōsider more in particular the dāger therof, by cōparing gods iustice & threates (set downe in scripture against sinners) with his owne life: he beginneth to examin ♄ witnes, which is his cōscience, & he findeth it ready to lay infinit accusations against him, whē he cōmeth to the place of iustice. *The cogitation of the bodie.*

9 And now (deere brother) beginneth the misery of this mā. For scantly there is not a seuere saying of God in

in all the ſcripture, which commeth not now to his minde, to terrifie him withall at this inſtant: as, *If thou wilt enter into life, keepe the commandements. He that ſaith he knoweth God, and keepeth not his commandements, is a liar. Many ſhal ſay vnto me at that day, Lord, Lorde, &c. Not the hearers of the law but the doers of the law ſhalbe iuſtified. Go from me all workers of iniquitie into euerlaſting fire. Do not you know, that wicked men ſhall not poſſeſſe the kingdome of God? Be not deceiued, for neither fornicators, nor idolaters, nor adulterers, nor vncleane handlers of their owne bodies, nor Sodomites, nor theeues, nor couetous men, nor dronkards, nor backbiters, nor extortioners, ſhall euer poſſeſſe the kingdome of God. If you liue according to the flesh, you ſhall die: and the workes of the flesh are manifeſt, as fornication, vncleanneſſe, wantonneſſe, luxurie, poiſonings, enmities, contentions, emulations, hatred, ſtrife diſſentions, ſects, enuie murder, dronkennes, gluttonie, and the like. VVherefore I foretell you, as I haue told you before, that they which doe theſe thinges ſhall neuer attaine to the kingdome of God. VVee muſt all be preſented before the iudgement ſeate of Chriſt, & euery man receiue particularly according as he hath done in this life, good or euill, euerie man ſhal receiue according to his workes. God ſpared not the Angels when they ſinned. You ſhall giue account of euerie idle word at the*

Mat. 19.
1. Ioh. 2.
Matt. 7.
Rom. 2.
Luc. 13.
1. Cor. 6
Rom. 8.
Gal. 5.
2. Cor. 5
Ierem 2.
Apo. 20.
2. Pet. 2.

day

day of iudgement. If the iuſt ſhal ſcarce be ſa- 1. Pet. 4.
ued, where ſhall the wicked man & ſinner ap-
peare? Few are ſaued, and a rich man ſhal hardly Mat. 19.
enter into the kingdome of heauen.

10 Al theſe things (I ſay) & a thouſande moe touching the ſeueritye of Gods iuſtice, and the account which ſhalbe demãded at that day, wil come into his mind that lyeth a dying, and our ghoſtly enimy (whiche in this life labored to keep theſe things from our eyes, therby the eaſier to drawe vs to ſin) wil nowe lay al & more too, before our face; amplifying and vrging euery pointe to the vttermoſt; alleadging alwaies our conſcience for his witnes. Which when the poore ſoule in dying cannot denye, it muſt needes terrifie her greatly: for ſo wee ſee that it doth daily, euẽ many good & vertuous men. S. Ierome reported of holy Saint Hilarion, whoſe ſoule beeing greatly afeard, vpon theſe conſiderations, to goe out of the body: after long conflict, he tooke courage in the ende, and ſaide to his ſoule: Goe out my ſoule, goe out: why art thou afeard: thou haſt ſerued Chriſt almoſt threeſcore & ten yeeres, and art thou now afeard of death? But if ſo good a mã was ſo afeard at this paſſage, yea, ſuch an one as had ſerued God with

Ierome in vita Hilar. abba.

all puritie of life, and perfect zeale for threescore and tenne yeeres together: what shal they be, which scarce haue serued God truly one day in all their liues, but rather haue spent all their yeeres in sin & vanity of the worlde? Must not these men be needs in great extremitie at this passage.

11 Nowe then (deere Christian) these things being so, that is, this passage of death being so terrible, so dāgerous, & yet so vnauoidable as it is: seeing so manye men perishe, and are ouerwhelmed daily in the same, as it cānot be denied but there doe: & both holy scriptures and ancient fathers do testifie it by examples and recordes vnto vs: what man of discretion wold not learne to bee wise by other mens daungers? Or what reasonable creature woulde not take heede, & looke about him, beeing warned so manifestly, and apparantly, of his own peril? If thou be a Christian, & doest beleeue indeed the things which Christian faith doth teach thee: then doest thou know and moste certainely beleeue also, that of what state, age, strength, dignitie, or condition soeuer thou bee nowe, yet that thou thy selfe (I saye) whiche nowe in health and mirth readest this, and thinkest that

it

it little pertaineth to thee, muſt one of theſe daies (and it may be ſhortly after the reading hereof) come to proue all theſe things vpon thy ſelfe, whiche I haue here written: that is, thou muſte with ſorrowe aud griefe bee inforced to thy bed, & there after al thy ſtruglinges, with the dartes of death, thou muſt yeeld thy bodye which thou loueſt ſo much, to the bait of worms, & thy ſoule to the trial of iuſtice, for her doings in this life.

A very profitable conſideration.

12 Imagin then (my friend) thou I ſay which art ſo freſh and frolik at this daye, that the tenne, twentye, or two yeeres, or (it may bee) two monethes, which thou haſt yet to liue, wer now ended, and that thou were euen at this preſent, ſtretched out vpon a bed, wearied and worne with dolour and paine, thy carnall friendes about thee weeping and howling, the Phiſitions departed with their fees, as hauinge giuen thee ouer, and thou lying there alone mute and dumbe in moſt pitiful agonye, expecting from moment to moment, the laſte ſtroke of death to bee giuen thee. Tell mee, in this inſtaunt, what would al the pleaſures and commodities of this worlde doe thee good? VVhat comfort would it be to thee, to haue beene of honor in

this world, to haue been rich, & purchaſed much, to haue borne office, and bin in the princes fauor? To haue left thy children or kindred wealthy, to haue troden downe thine enemies, to haue ſtirred much, and borne great ſway, in this life? VVhat eaſe (I ſay) or comfort would it be to thee, to haue beene fayre, to haue beene gallaunt in apparell, goodly in perſonage, glittering in golde? VVoulde not all theſe things rather afflict than profit thee at this inſtant? For now ſhouldſt thou ſee the vanity of theſe trifles: now would thy heart beginne to ſay within thee: O follie and miſerable blindeneſſe of mine! Lo, here is an end now of al my delights & proſperities: al my ioyes: al my pleaſures, al my mirth, all my paſtimes are now finiſhed: wher are my friends, which were woont to laugh with me? My ſeruants wont to attend me, my children wont to diſport me? VVhere are al my coches and horſes, wherewith I was woont to make ſo goodly a ſhew, the cappes & knees of people woonte to honour mee, the troupes of ſuters folowing me? where are all my daliaunces and trickes of loue: all my pleaſante muſicke: al my gorgious buildinges: all my coſtely feaſtes & banquetings? And aboue all other

The cogitation and ſpeeche of the ſoule at the daye of death.

other, where are my deere and ſweet friends, who ſeemed they woulde neuer haue forſaken me? But al are now gone, and haue left me here alone to anſwere the reckoning for al, & none of them will doe ſo much as to goe with me to iudgement, or to ſpeake one word in my behalfe.

13 VVo worth to mee, that I had not foreſeen this day ſooner, and ſo haue made better prouiſion for the ſame: it is now too late, & I feare me I haue purchaſed eternal damnation, for a little pleaſure, and loſt vnſpeakeable glory, for a floting vanity. Oh how happy & twiſe happye are they which ſo liue, as they may not bee afeard of this day? I now ſee the difference betwixt the ends of good & euil, & maruell not though the ſcriptures ſay of the one: *The death of ſaints is pretious.* Pſa. 115. And of the other: *The death of ſinners is miſerable.* Pſal. 33. Oh that I had liued ſo vertuouſlye as ſome other haue done, or as I had often inſpirations from God to doe: or that I had done the good deedes I mighte haue done: how ſweet & cõfortable would they be to me now in this my laſt, and extreameſt diſtres?

14 To theſe cogitations and ſpeeches (deer brother) ihal thy hart be in-

forced, of what estate soeuer thou be, at the houre of death, if thou doe not preuēt it now by amendment of life, which only can yeld thee cōfort in ꝑ sorrowful day. For of good men the iudge himselfe saith; *His autem fieri incipientibus, respicite & leuate capita vestra, quoniā appropiat redemptio vestra.* VVhen these things begin to come vpō other mē, do ye lift vp your heades, for that your redēptiō cōmeth on, from the labors & toiles of this worlde. And the holy prophet saith of the vertuous mā which hath done good works in this life, that he shal bee at this time; *Beatus vir:* An happy mā. And hee giueth the cause; *Quia in die mala liberabit eum dominus, & opem feret illis super lectum doloris eius:* For that God will deliuer him in this euil day, & wil assist him vpō the bed of his sorow. VVhich is meāt (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorrowfull, as I haue shewed, being nothing els but an heap of al sorows togither, especially to thē which are drawen vnto it before they are readye for the same, as cōmonly al they are, whiche defer their amēdmēt from day to day, & do not attende to liue in such sort now as they shal wish they had done when they come to that last passage.

Luc. 21.

Psal. 4.

CHAP. IX.

Of the paines appointed for sinne after this life.

AMongest all the meanes whiche God vseth towardes the children of men, to moue them to this resolution, whereof I intreat, the strongest and most forcible (to the common sort of men) is, the consideration of punishmentes prepared by him for rebellious sinners, & transgressors of his commandements. VVherfore hee vseth this consideration often, as may appeare by al the prophets, who doe almoste nothinge els, but threaten plagues and destruction to offenders. And this mean hath oft times preuailed more then any other that could be vsed, by reason of the naturall loue which we beare towardes our selues: & consequetly the natural fear which we haue of our owne danger. So wee read that nothing could moue the Niniuites so much as the foretelling the of their imminent destruction. And Saint Iohn Baptist, although he came in a simple and contemptible maner, yet preaching vnto the people; *The terror of vengeance to come, and that the axe was now put to the trees, to cut downe for the fire all*

The force of feare.

Ion. 3.

Mat. 3.
Mar. 1.
Luc. 3.

al those which repented not: He moued the very publicans and souldiers to feare (which otherwise are people of verie hard mettal) who came vnto him vpon this terrible embassage, and asked what they should doe to auoyde these punishments?

2 After then that we haue considered of death, & of Gods seuere iudgment, whiche insueth after death, and wherein euerye man hath to receyue according to his woorkes in this life,
2. Cor. 5 as the scripture saith: it followeth that wee consider also of the punishmentes whiche are appoynted for them that shall be founde faultie in that accoũt, heereby at leastwise (if no other consideration wil serue) to induce Christians to this resolution of seruinge God. For, as I haue noted before, if euery mã haue naturally a loue of him selfe, & desire to cõserue his own ease then should he also haue feare of peril, whereby he is to fal into extreame calamity. This expresseth S. Barnard excellently according to his wont: O man (saieth hee) if thou haue lefte all shame (whiche appertaineth to so noble a creature as thou art) if thou feele no sorrow (as carnal men doe not) yet lose not feare also, which is founde in very beastes. V Ve vse to loade an asse,

In serm. de primordiis,

and

and too wearie him out with labour, & he careth nor, because he is an asse: but if thou wouldest thrust him into the fire, or fling him into a ditche, hee woulde auoid it as much as he could, for that hee loueth life, and feareth death. Feare thou then, and bee not more insensible than a beaste: feare death: fear iudgement: feare hel. This feare is called the beginning of wisedome, and not shame or sorrowe, for that the spirite of feare is more mightie to resist sin, than the spirit of shame or sorrowe, wherefore it is saide: *Remember the ende and thou shalt neuer sinne.* That is, remember the final punishments appointed for sinne after this life. Thus far *S.* Bernard. Pro. 9. Eccle. 7.

3 First therfore to speake in general of the punishmentes reserued for the life to come, if the scriptures dyd not declare in particular their greatnesse vnto vs: yet are ther many reasons to perswade vs, that they are most seuere dolorous, and intollerable. For first, as God is a God in al his workes, that is to say, great, wonderfull, & terrible: so especially he sheweth the same in his punishmentes, beeinge called for that cause in scripture. *Deus iusticiæ:* God of iustice. As also, *Deus vltionum:* God of reuenge. VVherefore seeing all his o- *Gods maiestie.* Psal. 71. Deu. 10. Psalm 4. Psal. 93.

ther workes, are ful of maiestie & exceeding our capacities: wee may likewise gather, that his hand in punishment must be wonderfull also. God himselfe teacheth vs to reason in this manner, when he saith: *And will yee not then feare me? And will ye not tremble before my face, which haue put the sande as a stop into the Sea, and haue giuen the water a commãdement neuer to passe it, no, not when it is most troubled, and the floods most outrageous?* As who would say: If I am wonderfull & do passe your imagination, in these workes of the Sea, and others, whiche you see dayly: you haue cause to feare me, considering that my punishments are like to bee correspondent to the same.

Ierc. 5.

Gods mercie.

4 Another cõiecture of the great & seuere iustice of God, may be the consideration of his infinite and vnspeakable mercy: the which as it is the very nature of god, & without end or measure, as his godhead is: so is also his iustice. And these two are the two armes (as it were) of God, imbracing and kissing one the other, as the scripture saieth, therefore as in a manne of this worlde, if we had the measure of one arm, we might easily coniecture of the other: so seeing the wonderful examples daily of Gods infinite mercie towardes

Psal. 84.

wards them that repent: we may imagine by the same, his seuere iustice towardes them, whom he reserueth too punishment in the nex: life, & whom for that cause, hee calleth in the scriptures: *Vasa furoris*: Vessels of his furie, or vessels to shew his fury vpon. Esay. Psa. 7.

5 A third reason to perswade vs of the greatnesse of these punishments, may be the marueilous patience, and long suffering of God in this life: as for exãple, in that hee suffereth diuers men from one sinne to another: from one day, to another: from one yere to another: from one age to another: to spende all (I say) in dishonor and despite of his maiestie, adding offence to offence, and refusing all perswasions, allurementes good inspirations, or means of friendship, that his mercy cã deuise to offer for their amendment. And what man in the worlde coulde suffer this? Or what mortall heart can shew such patience? But now if all this should not be requited with seueritie of punishment, in the world to come, vpon the obstinate: it might seeme against the law of iustice & equitie: & one arme in God might seeme longer than the other. S. Paule toucheth this reason in his Epistle to the Romanes. where hee saith: *Doest thou not know that* *Gods patience.*

the

Rom. 2. *the benignitie of God is vsed to bring thee too repentance? And thou by thy hard and impenitent heart doest hoord vp vengeance vnto thy selfe, in the day of wrath, and appearance of gods iust iudgementes, which shall restore to euery man according to his workes?* He vseth here the wordes of *Hoording vp of vengeaunce*, too signifie that euen as the couetous man, doth hoorde vp money to money daylie, to make his heape greate: so the vnrepentant sinner doth hoord vp sinne to sin: and God on the contrary side hoordeth vp vengeaunce to vengeance, vntill his measure bee full to restore in the ende: *Measure againste measure:* as the Prophet saith, and too
Esa. 27. pay vs home: *According to the multitude*
Iere. 16. *of our own abhominations.* This god meant
Gen. 15. when hee sayde to Abraham: *That the iniquitie of the Amorrheans were not yet full vp.*. Also in the reuelations vntoo S.
Apo. 21. Iohn the Euangeliste, when hee vsed this conclusion of that booke: *He that doth euyll, let him yet doe more euill: and he that lyeth in filth, let him yet become more filthy: for beholde, I com quickly, and my reward is with me, to render to euery man according to his deeds.* By which words God signifieth that his bearing and tolerating with sinners in this life, is an argumēt of his greater seueritie in the life too come, which the prophet Dauid also

declareth

declareth, when talking of a careleſſe ſinner he ſaieth: *Dominus irridebit eum quoniam proſpicit quod veniet dies eius:* The Lorde ſhall ſcoffe at him, foreſeeing that hys day ſhall come. This daye (no doubt) is too bee vnderſtood the day of account and puniſhment after this life, for ſo doeth God more at large declare himſelfe in another place in theſe wordes: *And thou ſonne of man thus ſayth thy Lorde God: the end is come, now (I ſay) the end is come vpon thee. And I wyll ſhew in thee my fury, and wil iudge thee accordyng to thy waies. I wil lay againſt thee al thy abhominations, and my eye ſhall not ſpare thee, neither wil I take any mercy vpon thee, but I wil put thine own wayes vppon thee, and thou ſhalt know that I am the Lord. Behold affliction commeth on, the end is come, the end (I ſay) is come: it hath watched againſt thee, and behold it is come: crushing is now come vpon thee: the time is come: the day of ſlaughter is at hand. Shortly wil I powre out my wrath vpon thee, & I wil fil my fury in thee, & I wyl iudge thee according to thy wayes, and I wil lay all thy wickednes vpon thee: mine eye ſhall not pitie thee: neither will I take any compaſſion vpon thee, but I will lay thy waies vpon thee, and thine abhominations in the midſt of thee, and thou ſhalt know that I am the Lord that ſtriketh.* Hytherto is the ſpeech of God himſelfe. Pſal. 36. Ezec. 7.

6 See-

Of paines in particular,

6 Seeing then now we vnderstand in generall, that the punishmentes of God in the life to come are most certain to be great & seuere, to al such as fall into them (for which cause the apostle saith: *Horrendum est incidere in manus Dei viuentis*: It is an horrible thing too fall into the handes of the liuing God) let vs consider somwhat in particular what maner of paines and punishments they shall be.

Heb. 10.

Of the name of hel in diuers toungs.

7 And first of all touching the place of punishment appointed for the dāned, commonly called hell, the scripture in diuers languages, vseth diuers names, but all tending to expresse the greeuousnes of punishment there suffered. As in Latine it is called *Infernus*, a place beneath or vnder the grounde (as most of the olde fathers do interpret) But whether it be vnder ground or no, moste certaine it is, that it is a place most opposite to heauen, whiche is said to be aboue. And this name is vsed to signifie the miserable suppressing and hurling downe of the damned, to be troden vnder the feete, not only of God, but also of good mē for euer. For § so saith the scripture: *Behold the day of the Lord commeth burning like a fur nace, & al proud & wicked men shalbe strawe to that furnace, & you that fear my name, shal tread*

Esa. 5. & 38.

Mal. 4. B.

§ The matter in hand is not by this place substantially proued

tread them down, & they shalbe as burnt ashes vnder the soles of your feet in that day. And this shalbe one of the greatest miseries that cã happen to the proude & stout potentates of the world, to be throwẽ down, with such cõtempt, & to be troden vnder feet of them, whom they so much despised in this worlde.

8 The Hebrwe worde which the scripture vseth for hell, is *Seol*, which signifieth a great ditch or dungeon. In whiche sense it is also called in the Apocalips: *Lacus iræ Dei*: The lake of the wrath of god. And again: *Stagnum ardẽs igne & sulphure*: A poole burning with fire & brimstone. In Greek the scripture vseth 3. words for the same place. The first is, *Elades*, vsed in the Gospel, which (as Plutarch noteth) signifieth a place where no light is. The second is *Zophos*, in Saint Peter, which signifi. darknesse it selfe. In whiche sense it is called also of Iob: *Terra tenebrosa, & operta mortis caligine*: A darke lande, and ouerwhelmed with deadly obscurity. Also in the Gospell: *Tenebræ exteriores*: vtter darknesse. The thyrde Greeke woorde is *Tartaros*: vsed also by S. Peter: which worde beeyng deriued of ỳ verb *Taraſſo*, which signifieth to terrifie, troble, & vex, importeth an horrible cõfusiõ of tormẽtors in that place-

Esay, 14. Mat. 14. Apo. 14. Apo. 11. Mat. 11. *In com. supra verba, viue latenter.* 2. Pet. 4. Iob. 10. Mat. 22. and 25. 2. Pet. 4.

Iob. 10. euen as Iob saith of it: *Ibi nullus ordo, sed sempiternus horror inhabitat*: There dwelleth no order, but euerlasting horror.

Math. 5. 10. 18. 23. Mark. 9. Luc. 12. 9 The Chaldie word, which is also vsed in the Hebrew, and translated to the Greeke, is *Gehenna*, first of all vsed by Christ for the place of them which are damned, as S. Ierome noteth vpon the tenth chapter of Saint Matthewes gospell. And this worde being compounded of *Gee* and *Hinnom* signifieth a valley nigh to Ierusalem, called the valley of Hinnom, in whiche the olde idolatrous Iewes, were wont to burn aliue their owne children inthe honour of the diuell, and to sound with trumpets, timbrels, and other loud instrumentes, whiles they were dooing thereof, that the childrens voices and eryes myght not be hard: which place was afterwardalso vsed for þ receit of al filthines, as of doung, dead carions and the like. And it is most probable, that our Sauiour vsed this worde aboue all other for hell, thereby to signifie, the miserable burning of souls in that place, the pitifull clamors and cries of the tormented: the confuse & barbarous noise of the tormentors: together with the most lothsome filthines of the place, which is otherwise described in þ scriptures, by the name

The valley Hinnom.

of

of adders, snakes cocatrices, scorpions and other venemous creatures, as shalbe afterward declared.

10 Hauing declared the names of this place, and thereby also in some part, the nature: it remaineth nowe, that wee consider, what manner of paines men suffer there. For declaration whereof, we must note, that as heauen and hell are contrary, assigned to contrarie persons, for contrarie causes: so haue they in al respects contrarie properties, conditions, and effects, in such sort, as whatsoeuer is spoke of the felicitie of the one, may serue to inferre the contrary of the other. As when Saint Paul saieth, that *No eie hath seene, nor eare heard, nor hearte conceaued the ioies that God hath prepared for them that shalbe saued.* 1. Cor. 2 We may inferre, that the paines of the damned must be as great. Againe, when the scripture saith that the felicitie of them in heauen is a perfect felicitie, containing *Omne bonum:* All goodnesse. So that no one kinde of pleasure can be imagined which they haue not: we must thinke on the contrarie part, that the miserie of the damned, must be also a perfect miserie, containing all afflictions that may bee, without wanting any. So that, as the happi- Exo. 33.

The paines of hel vniuersal.

nesse

nesse of the good is infinite, and vniuersall: so also is the calamitie of the wicked infinite, and vniuersal. Now in this life all the miseries and paines which fal vpon man, are but particular, and not vniuersall. As for example: wee see one man pained in his eies; another in his backe: which particular paines notwithstanding sometimes are so extreame, as life is not able to resist them, and a man would not suffer them long for the gaining of many worlds togither. But suppose now a man were tormented in al the parts of his bodie at once, and in his head, his eies, his tongue, his teeth, his throte, his stomake, his bellie, his backe, his heart, his sides, his thighs, and in all the iointes of the bodie besides: suppose (I say) he were most cruelly tormented with extreeme paines in al these parts togither, without ease or intermission: what thing coulde be more miserable than this? VVhat sight more lamentable? If thou shouldest see a dogge lie in the streete so afflicted: I knowe thou couldest not but take compassion vpon him. VVell then, consider what difference there is betweene abiding these paines for a weeke, or for all eternities; in suffering them vppon a soft

soft bed, or vpon a burning grediron and boiling fornace; among a mans friendes comforting him, or among the furies of hell whipping and tormenting him. Consider this (I saie) gentle reader) and if thou wouldest take a great deale of labor, rather thā abide the one, in this life; be content to sustaine a little paine, rather than to incur the other in the life to come.

Peculiar torments to euery part.

11 But to consider these things yet further, not onely all these partes of the bodie which haue beene instruments to sinne, shalbe tormented togither, but also euerie sense both external & internal for the same cause shal be afflicted with his particular tormēt, contrary to the obiect wherin he delited most, & tooke pleasure in this world. As if for example, the lasciuious eies were afflicted with the vglie & fearful sight of diuels: the delicate eares, with the horrible noise of damned spirits: the nise smel, with poisoned stench of brimstone, and other vnsupportable filth: the daintie taste, with most rauenous hunger and thirst: and all the sensible parts of the bodie with burning fire. Againe, the imagination shall be tormented, with the apprehension of paines present, and to come, the memorie with

with the remembrance of pleasures past; the vnderstanding, with consideration of the felicitie lost, and the miserie now come on. O poore Christian, what wilt thou doe amidst the multitude of so greeuous calamities?

The paines of hel exercised for torment, not for chastisement.

12 It is a wonderfull matter, and able (as one father saieth) to make a reasonable man go out of his wits, to consider what God hath reuealed vnto vs in the scriptures, of the dredful circumstances of this punishment, and yet to see how little the rechlesse men of the worlde doe feare it. For first, touching the vniuersalitie, varietie, and greatnesse of the paine, not onely the reasons before alledged, but also diuers other considerations in the scriptures doe declare. As where it is said of the damned; *Cruciabuntur die ac nocte:* They shall be tormented day and night. And againe; *Date illi tormentum:* Giue her torment, speaking of Babylon in hel, by which is signified, that the paines in hell are exercised, not for chastisment, but for torment of the parties. And tormentes commonly we see in this world to be as great & as extreme, as the wit of a man can rech to deuise. Imagin then, when God shall lay his heade to deuise tormentes (as hee hath done in hell)

Apo. 20. & 14.
Apo. 18.
Luc. 16.

hell) what manner of tormentes will they be?

13 If creating an element here for our comfort (I meane the fire) hee coulde create the same so terrible as it is, in such sort as a man woulde not hold his onely hand in it one day, for to gaine a kingdom: what a fire think you hath he prouided for hel, which is not created for comfort, but onely for torment of ỹ parties? Our fire hath manie differences from that, & therefore is truely said of the holy fathers, to be but a painted and fained fire in respect of that. For our fire was made to comfort (as I haue saide) and that to torment. Our fire hath need to be fedde continually with wood, or else it goeth out: that burneth continually, without feeding. Ours giueth light: that giueth none. Ours is out of his naturall place, and therefore shifteth to ascende, and to get from vs, as we see: but that is in the naturall place, where it was created, and therfore it abideth there perpetually. Ours consumeth the matter laid in it, and so quickly dispatcheth the paine: that tormenteth, but consumeth not, to the ende the paine may bee euerlasting. Our fire is extinguished with water, & greatly abated by the cold-

The feare nature of the fire of hel.

nesse

nesse of the aire about it: that hath no such abatement, or qualification. Finally, what a strange and incredible kinde of fire that is, appeereth by these wordes of our sauiour so often repeated, *There shalbe weeping & gnashing of teeth.* VVeeping is to be referred to the effect of extreme burning in that fire, for that the torment of scalding and burning inforceth teares sooner than any other torment, as appeereth in them, which vpon the sudden doe put an hot thing into their mouth, or scald any other part of their bodie. And *gnashing of teeth or chattering at least (as euery man knoweth) proceedeth of great and extreme colde. Imagin then what a fire this is, which hath such extreme effectes, both of heate and colde. O mightie Lorde what a strange God art thou? How woonderfull and terrible in all thy workes and inuentions? How bountifull art thou to those that loue and serue thee? And how seuere to them which contemne thy commaundementes? Hast thou deuised a way howe they whiche lie burning in a lake of fire and brimstone, shall also bee tormented with extreeme colde? VVhat vnderstanding of man can conceaue howe this may be?

Mat. 8. 13
22. 24.
Luc. 13.

B.
*Gnashing and chattering of the teeth are not all one, and proceed of diuers causes.

Apo. 21.

be? But thy iudgementes (O Lorde) are a depth without bottome, and therefore I leaue this to thy onely prouidence, praising thee eternally for the same. Psal. 35.

14 Besides these generall paines common to all that be in that place, the scripture signifieth also that there shall be particular torments, peculiar both in qualitie and quantitie to the sinnes and offences of ech offender. For to that ende saith the prophet Esaie to God, *Thou wilt iudge in measure against measure.* And God saith of himself? *I will exercise iudgement in weight, and iustice in measure.* And that is þ meaning of all those threts of God to sinners, where he saith that he will pay them home according to their particular workes, and according to the inuentions of their owne heartes. In this sense it is saide in the Apocalyps, of Babylon nowe throwne downe into the lake, *Looke how much she hath glorified her selfe, and hath liued in delites: so much torment and affliction giue her.* Apo. 18. *Particular paines for particular offenders.* Esai. 17. Esai. 28. Ierem. 2. Apo. 20. Ps. 27. 98. Eze. 24. Osee. 12. Zach. 1.

VVhereof the holy fathers haue gathered the varietie of tormentes that shall bee in that place. As there bee differences of sinnes: so shall there be varietie of torments (saith old Ephram) as if the adulterer should haue one *Li. de veri. Pæn. ca. 2.*

kind

kinde of torment; the murderer another, the theefe, another, the dronkard, another, the liar another. As if the proud man should be troden vnder feete, to recompence his pride: the glutton suffer inestimable hunger: the drunkarde, extreme thirst: the delicious mouth filled vp with gaul: and the delicate bodie, seared with hot burning irons.

15 The holy Ghost signifieth such a thing, when hee saieth in the scriptures, of the wicked worldling, *His bread in his bellie shall be turned into the gaul of serpents: he shalbe constrained to spue out againe the riches which he hath deuoured: nay, God shall pull them out of his bellie againe: he shalbe constrained to sucke the gauls of cocatrices, and the tongue of an adder shall kill him: he shall paysweetely for all that euer he hath done: and yet shall he not be consumed, but shall suffer according to the multitude of al his deuises: vtter darknes lieth in waite for him: and fire which needeth no kindling shall eat him vp: this is the wicked mans portion from God.* By which wordes and such like, it is plainely shewed, that worldlings shall receiue as it were particular and proper tormentes for their gluttonie, for their delicate fare, for their extortion, and the like. Which torments shall bee greater than anie mortal

Iob. 20. *A marueilous description vsed by the scripture.*

mortall tongue can expresse: as maye appeare by the vehement and horrible words, which the holy Ghost here vseth to insinuate the same.

16 Beside this, the scripture sheweth vnto vs, not only the vniuersality, particularitye, and seueritye of these paines, but also the straitnesse therof, without ayde, helpe, ease or comfort, when it saith: *VVe shalbe cast in bound both hand & feet:* For it is some kind of comfort in this world, to bee able to resist or striue against our afflictions: but heere wee must lie stil & suffer all. Again, when it saith: *Clausa est ianua:* The gate is shutte. That is, the gate of all mercy, of al pardon, of al ease, of al intermission, of al comfort, is shutte vp from heauen, from earth, from the Creator, & from creatures: insomuch as no consolation is euer to be hoped for more: as in all the miseries of this life there is alwayes some. This straitnesse is likewise most liuely expressed in that dreadfull parable of the rich glutton in hell: who was driuen to that necessitye: as he desired that Lazarus might dippe the toppe of hys finger in water to coole his tongue, in the mids of that fire wherein hee saith he was: and yet could not he obtaine it. A smal refreshing (it semeth)

The straitnes of paine in hell.

Mat. 22.

Mat. 25.

Luc. 16.

The wonderful example of the rich glutton.

it wold haue byn vnto him, if he had obtained the same. But yet to shewe the straitnes of the place, it was denied him. Oh you that liue in the sinful wealth of the world, consider but this one example of Gods seuerity and be afeard. This man was in great royaltie a litle before, & nothing regarded the extreme misery that Lazarus was in: but now wold he giue a thousand worlds (if he had them) for one drop of water to coole his tongue. VVhat demand could be lesse than this? Hee durst not aske to be deliuered thence, or to haue his tormentes diminished, or to ask a great vessel of water to refresh his whole body therin: but only so much as would stick on the top of a mans finger, to coole his tongue. To what need was this rich mā now driuen? VVhat a great imagination had he of the force of one drop of water? To what pitiful chāge, was his tōgue now come vnto, that was wont to be so diligently applied with al kinds of pleasant liquors? Oh that one man cānot take example bye another; eyther this is true, or els the Sonne of God is a lyar. And then, what men are we, that seeing our selues in danger of this misery; doe not seeke wyth more diligence to auoyd the same?

17 In

17 In respecte of these extremities and straite dealings of God, in denying al comfort and consolation at this day, the scripture saith, that men shall fall into rage, furie, and vtter impatience, blaspheming God, and cursing the day of their natiuitie, with eating their owne tongues for grief, & desiring the rocks & mountains to come and fal on them, to end their paines. Apoc. 16 Eze. 23. Apo. 1 ;. Luc. 3.

18 Now if we adde to this, the eternitie, and euerlasting continuance of these torments: we shal see that it increaseth the matter greatly. For in this world there is no tormẽt so great but that time either taketh awaye, or diminisheth the same. For either the tormentor, or the tormented dyeth, or some occasion or other happeneth, to alter, or to mittigate the matter. But here is no such hope or comforte: but *Cruciabuntur* (saieth the scripture) *in secula seculorum, in stagno ardente igne & sulphure:* They shalbe tormented for euer, in a poole burning with fire and brimstone. As long as God is God, so long shal they burn there: neither shal the tormentor nor the tormented die, but both liue eternally, for the eternal miserye of the parties to bee punished *The eternity of the paines.* Apo. 21.

19 Oh (saith one father in a godlie

A wonderful saying.

lye meditation) if a sinner damned in hell did knowe, that hee had to suffer those torments there, no mo thousãds of yeres thã there be sands in the sea, & grasse piles in the ground; or no mo thousand millions of ages, then there be creatures in heauen, and in earth: he would greatly reioyce thereof, for hee woulde comfort him selfe at the least with this cogitation, that once yet the matter wold haue an end. But now (saith this good man) this worde *Neuer*, breaketh his hearte, when hee thinketh on it, & that after a hundred thousãd millions of worlds there suffered, he hath as farre to his end as he had at the first day of his entrance to these torments, Consider (good Christian) what a length one houre wold seeme vnto thee, if thou hadst but to hold thy hãd in fire & brimstone, only during the space thereof. VVe see, if a man be grieuously sicke, though hee bee laid vpon a very soft bed, yet one night seemeth a long time vnto him. He turneth & tosseth himselfe frõ side to side, telling the clocke, & counting euery houre, as it passeth, whiche seemeth to him a whole day. And if a mã should say vnto him, that he were to abide that pain but 7. yeres together: he would go nigh to dispaire for griefe.

Now

Now if one night seem so long & tedious to him that lieth on a good soft bed, afflicted onely with a little ague: what will the lying in fire and brimstone do, whē he shal know euidently that he shal neuer haue ende thereof? Oh (deere brother) the satiety of continuance is lothsome, euen in thinges that are not euil of themselues. If thou shouldest be boūd alwaies to eate one only meat: it would be displeasant to thee in the ende. If thou shouldest bee bound to sit stil al thy life in one place without mouing: it wold be grieuous vnto thee, albeit no man did torment thee in that place. VVhat then will it bee to lye eternally, that is, worlde without end, in most exquisit tormēts? Is it any way tollerable? VVhat iudgment then, what wit, what discretion is there left in men, whiche make no more account of this matter than they doe.

20 I might here adde another circūstance which the scripture addeth; to wit, that al these tormentes shalbee in darknes: a thing dreadful of it self vnto mans nature. For there is not the stoutest man in the world, if he found himselfe alone, & naked in extreame darknes, & should heare a noise of spirits comming towardes him, but hee

Darknes in hell. Mat. 8. 22.

wold feare, albeit he felt neuer a lashe
Derision. frō thē on his body. I might also adde another circumstaunce, that the prophet addeth: which is, that God and
Psal. 36. good mē shall laugh at them that day, which wil be no small affliction. For as to be mooued by a mans friende in time of aduersity, is some comfort: so to bee laughed at, especiallye by him who only may helpe him, is a great & intollerable increase of his miserie.

21 And now al this that I haue spokē of hitherto, is but one part of a damned mans punishment only, called by Diuines; *Pœna sensus*: The pain of sense or feeling: that is, the paine or punishment sensibly inflicted vppon the soule and bodye. But yet besides this, there is another parte of his punishment, called *Pœna damni*: The paine of losse or dammage: whiche (by al learned mens opinion) is either greater, or no lesse then the former. And this is the infinit losse which a damned man hath, in beeing excluded for euer and euer from the sight of his creator, and his glory. VVhich sight onely, beeing sufficient to make happye and blessed all them that are admitted vnto it, must needs be an infinit misery to the damned man to lacke that eternally. And therefore this is put as one of the

Paynes of dammage which the damned suffer.

the firſte and chiefeſt plagues to bee layde vppon him: *Tollatur impius, ne videat gloriam Dei.* Let the wicked man be taken away to hell, to the ende hee maye not ſee the glorye of God. And this loſſe containeth al other loſſes & damages in it: as the loſſe of eternall bliſſe, and ioy (as I haue ſaid) of eternal glory, of eternal ſocietye with the Angels, and the like: which loſſes whē a damned man conſidereth (as he can not but conſider them ſtil) hee taketh more griefe thereof (as Diuines doe hold) than by al the other ſenſible torments that he abideth beſides. Eſai. 26.

22 VVhereunto appertaineth the worme of conſcience: in ſcripture ſo called, for that, as a worme lieth eating and gnawing the wood wherein ſhe abideth: ſo ſhal the remorſe of our own conſcience lie within vs, griping and tormenting vs for euer. And this worme or remorſe ſhall principallye conſiſt in bringing to our mindes, all the meanes and cauſes of our preſent extreame calamities: as our negligences, wherby we loſt the felicitie whiche other men haue gotten. And at euery one of theſe conſiderations, this worme ſhall giue vs a deadlye bit, euen vnto the heart. As when it ſhall laye before vs all the occaſions that *The worme of conſcience.* Mar. 9. Eſai. 66. Eccl. 7. Iudit. 6. *The cogitations of the damned.*

wee had suffered to auoyd this misery, wherein now we are fallen, and to haue gotten the glory which we haue lost: how easy it had bin to haue done it: howe nigh wee were oftentimes to resolue our selues to do it: & yet how vngratiously we left of that cogitation again: how many times wee were foretold of this danger, and yet howe litle care and feare wee tooke of the same: howe vaine the worldely trifles were wherein we spent our time, and for which we lost heauen, & fell into this intollerable misery: how they are exalted whom wee thought fooles in the world: & how wee are now proued fooles and laughed at, whiche thought our selues wise. These things (I say) & a thousād mo being laid before vs by our owne conscience, shall yeld vs infinit grief: for that it is now too late to amende them. And this grief is called the worme or remorse of our own conscience: which worm shal more inforce men to weepe and howle, thā any tormēt els, considering how negligently, foolishly, & vainely, they are come into those so insupportable tormentes, and that nowe there is no more time to redresse their errours.

23 Now only is the time of weeping

ping & lamẽting for these men: but all in vaine. Now shall they begin to fret & fume, & maruel at themselues, saying: VVhere was our wit? VVhere was our vnderstãding? wher was our iudgement, when we followed vanities, and contẽned these matters? This is the talke of sinners in hell (saith the scripture,) *what hath our pride, or what hath the glory of our riches profited vs? They are all now vanished like a shadow: wee haue wearied out our selues in the way of iniquitie & perdition, but the way of the Lord we haue not knowen.* This (I say) must be the euerlasting song of the damned worme eaten cõscience in hell: eternall repentaunce, without profite. VVhereby hee shall be brought to such desperation (as the scripture noteth) as he shall turn into furie against him self, teare his own flesh, rent his owne soule (if it were possible) and inuite the feends to torment him, seeing hee hath so beastlye behaued himselfe in this world, as not to prouide in time, for this principall matter, only to haue beene thought vpõ. Oh if he could haue but another life to liue in the worlde againe, how wold he passe it ouer? with what diligence? with what seueritie? But it is not lawful: we only which are yet aliue haue that singular benefite, if wee Sap. 5.

know it, or woulde resolue ourselues to make the most of it. One of these daies, wee shall bee paste it also, and shal not recouer it again no not an houre, if we would giue a thousand worlds, for the same, as indeede the damned would do, if they might. Let vs now therfore so vse the benefite of our present time, as when wee art past hence, we haue not need too wish our selues here againe.

24 Now is the time we may auoid all: now is the time wee may put our selues out of danger of these matters: now (I say) if we resolue ourselues out of hand. For we know not what shal become of vs to morrow: it may be to morrow our heartes will be as harde & careles of these things, as they haue been heretofore, & as Pharao his heart was, after Moses departure from him. Oh that he had resolued himself thorowlye while Moses was with him, how happy had hee been? If the riche glutton had taken the time while hee was in prosperitie, how blessed a man had he bin? He was foretold of his miserie (as we are now) by Moses & the
Luc. 16. prophets, as Christ signifieth: but hee would not heare. Afterward he was in such admiratiō of his owne follye, that he wold haue had Lazarus sent from

from Abrahams bosom vnto his brethren to warn thē of his succesſe. But Abraham tolde him, it was bootleſſe, for they wold not haue beleeued Lazarus, but rather haue perſecuted him as a lier, & defamer of their honorable brother dead, if he ſhuld haue com & haue told them of his tormentes. Indeed ſo wold the wicked of the world do now, if one ſhuld come & tell thē, that their parents & friends are damned in hel for ſuch & ſuch things: & do beſeech thē to looke better to their liues, to the end by their cōming thither, they doe not increaſe the others paines, for beeing ſome cauſe of their damnation (for this is only the cauſe of care whiche the damned haue towardes the liuing, & not for any loue they now beare them) if (I ſay) ſuche a meſſage ſhould come from hell, to the floriſhing ſinners of this world, wold they not laugh at it? VVold they not perſecute eagerly ỹ parties that ſhuld bring ſuch newes: what then can god deuiſe too doe for the ſauing of theſe men? VVhat way, what meanes may hee take, when neither warning, nor example of others, nor threates, nor exhortations will doe any good? VVe know, or may know, that leading the life which wee doe, wee cānot be ſaued.

VVe

VVee knowe, or ought to know, that many before vs haue beene damned for lesse matters. VVe know, & cannot choose but knowe, that wee must shortly die, and receiue our selues, as they haue receiued: liuing as they did, or worse. VVee see by this laid downe before, that the pains are intollerable, and yet eternall, which doe expect vs for the same. VVe confesse them most miserable, that for any pleasure or cõmoditie of this worlde, are now falne into those paines. VVhat then should let vs to resolue, to dispatch our selues quickly of all impediments? To break violently from all bondes & chaines of this wicked worlde, that doe lette vs from this true and zelous seruice of God? VVhy should we sleep one night in sinne, seeing that night may chance to be our last, and so the euerlasting cutting off, of all hope for the time to come?

25 Resolue thy selfe therefore (my deare brother) if thou be wise, & cleere thy selfe from this danger, while God is willing to receiue thee, and moueth thee thereunto by these meanes, as hee dyd the riche man by Moses and the Prophets whyle he was yet in his prosperitie. Let this example be often before thine eies, & consider it throughly,

lie, and it shall doe thee good, God is a wonderfull God, and to shew his patience and infinite goodnesse, he woeth vs in this life, seeketh vnto vs, and layeth hym selfe (as it were) at oure feete, to mooue vs to our own good, to win vs, to drawe vs, and to saue vs from perdition. But after this lyfe he altereth his course of dealing: he turneth ouer the leafe, and changeth his stile. Of a Lambe hee becommeth a Lion to the wicked: and of a Sauiour, a iust and seuere punisher. VVhat can be said, or done more to moue vs? He that is forewarned, and seeth his own danger, before his face, and yet is not styrred, nor made the more warye or fearefull therby, but notwithstanding will come or slide into the same: may well be pitied, but surely, by no meanes can he be helped, making himselfe incapable of all the remedies, that may be vsed.

CHAP. 10.

Of the most honorable and munificent rewardes proposed to all them that truly serue God.

THE reasons and considerations layde downe before, in the former chapters might wel suffice,

10

to ſtir vp the heart of any reaſonable Chriſtian, to take in hand this reſolution, whereof we talke, and whereunto I ſo much couet to perſwade thee (for thy only good and gaine) gentle Reader. But for that all hearts are not of one conſtitution in this reſpect, nor all drawen and ſtirred with the ſame meanes: I purpoſe to adioyne here a conſideration of cõmodity, wherunto commonly ech man is prone by nature. And therfore I am in hope it ſhal be more forcible to that we go about, than any thing els that hitherto hath been ſpoken. I meane then to treat of the benefites which are reaped by ſeruice of god, of the gain drawen thẽce, and of the good pay and moſt liberall reward which God perfourmeth to his ſeruants, aboue al the maſters created, that may be ſerued. And though the iuſt feare of puniſhment (if wee ſerue hym not) might bee ſufficient to driue vs to this reſolutiõ: & the infinit benefites alreadie receiued, induce vs to the ſame, in reſpect of gratitude (of both which ſomewhat hath been ſaid before:) yet am I content ſo far to inlarge thys libertie to thee (good Reader) that except I ſhewe this reſolution, which I craue to bee more gainefull and profitable then any thing els in

God the beſt pay maſter.

in the world that can bee thought of: thou ſhalt not bee bounde vnto it for any thing that hitherto hath been ſaid in that behalfe. For as God in all other thinges is a God of great Maieſtie, ful of boũtie, liberalitie, & princely magnificence: ſo is he in this point aboue all other: in ſuch ſort, as albeit whatſoeuer wee doe, or can doe, is but due debt vnto him, and of it ſelfe deſerueth nothyng: yet of his munificent maieſtie, he letteth paſſe no one iot of our ſeruice vnrewarded, no not ſo much as a cup of colde water. Mat. 10. Mark. 9.

2 God commanded Abraham to Sacrifice vnto hym his onely ſonne Iſaac, which hee loued ſo muche: but when hee was readie to do the ſame, God ſaide, do it not: it is enough for me that I ſee thine obedience. And becauſe thou haſt not refuſed to doe it, I ſweare to thee (ſaieth hee) by my ſelfe, that I wil multiplie thy ſeede as the ſtarres of heauen, and the ſandes of the Sea: and among them alſo one ſhall bee Chriſte, the Sauiour of the worlde. VVas not this a good pay for ſo little paines? King Dauid one night began to thynk wyth himſelfe, that he hadde nowe an houſe of Cedar, and the Arke of GOD lay but vnder a tent, and therefore reſolued to builde Gen. 22. 2. Reg. 7.

an

an house for the saide Arke. VVhiche only cogitation God tooke in so good part, as he sent Nathan the Prophete vntoo him presently, too refuse the thing but yet too tell him, that for so much as hee had determined suche a matter: God would builde a house
Psal. 88. or rather a kingdome, to him, and his posteritie, which shuld last for euer, & from which he would neuer take away his mercy, what sinnes or offences soeuer they committed. VVhich promise we se now fulfilled, in Christ his church, raised out of that familie. VVhat shoulde I recite many like examples? Christe giueth a general note hereof, when he calleth the workmen and payeth to eche man his wages, so
Mat. 20. duly: as also when he saith of himself:
Apo. 22. *Behold, I come quickly, and my reward is with mee.* By which places is euident, that God suffereth no labour in his seruice to be lost or vnpaid. And albeit (as after in place cõuenient shall be shewed) he paieth also, and (that abundantly) in this life: yet (as by those two examples appeareth) he deferreth his chief pay, vnto his comming in the ende of the day, that is, after this life, in *The re-*
Luc. 14. *surrection of the iust*: as himselfe saieth in another place.

3 Of this payment then reserued

for

for Gods ſeruants in the life to come, wee are nowe to conſider, what, and what manner a thing it is, and whether it be woorth ſo much labor and trauell, as the ſeruice of God requireth or no. And firſt of all, if we will beleeue the holie ſcripture, calling it a kingdome, an heauenly kindom, an eternall kingdome, a moſt bleſſed kingdome: we muſt needs confeſſe it to be a maruelous great reward? For that worldly princes doe not vſe to giue kingdomes to their ſeruants for recompence of their labors. And if they did, or were able to doe it: yet could it be neither heauenly nor eternal nor a bleſſed kingdome. Secondly, if we credite that which S. Paule ſaith of it; *That neither eie hath ſeene, nor eare heard, nor heart of man conceiued,* how great a matter it is: then muſt wee yet admit a greater opinion thereof, for that wee haue ſeene many wonderfull things in our dayes, we haue heard more wonderfull, wee may conceiue moſt wonderfull, and almoſt infinite. Howe then ſhall wee come to vnderſtand the greatnes and value of this reward? Surely no tongue created, either of man or Angel, can expreſſe the ſame: no imagination conceiue; no vnderſtanding com-

Mat. 25.
2. Tim. 4
2. Pet. 1.
Luc. 14.
1. Cor. 2.
Eſai. 64.

comprehend it. Christ himselfe hath
Apo. 2, 20 said, *Nemo scit, nisi qui accipit*: No man knoweth it, but hee that enioyeth it. And therfore he calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of Hercules foote, vpon the hil Olympus, drewe out his whole body, by the proportion of that one part: so we by some thing set downe in scripture: and by some other circumstances agreeing therunto, may frame a coniecture of the matter, though it come far behind the thing it selfe.

4 I haue shewed before howe the scripture calleth it an heauenly, an euerlasting, and a most blessed kingdome: whereby is signified, that all must bee kings that are admitted thither. To like effect it is called in other
Ap. 2 & 3 Mat. 16. Luc. 10. places; *A crowne of glory, a throne of maiestie, a paradise, or place of pleasure, a life euerlasting.* Saint Iohn the Euangelist being in his banishment, by speciall priuilege, made priuy to some knowledge and feeling thereof, as well for his owne comfort, as for ours, taketh in hand to describe it, by comparison of a citie; affirming, that the whole
Apoc. 21 & 22. citie was of pure golde, with a great and high wall of the pretious stone, called

called Iaſpis. This wall had alſo twelue foundations, made of twelue diſtinct pretious ſtones which he ther nameth: alſo twelue gates, made of twelue rich ſtones, called Margarits; and euerie gate was an entire Margarit. The ſtreetes of the cȩ city were paued with golde, interlaid alſo with pearles and precious ſtones. The light of the citie was the cleerenes & ſhining of Chriſt himſelfe, ſitting in middeſt thereof: from whoſe ſeate proceeded a riuer of water, as cleer as criſtal to refreſh the citie: & on both ſides of the banks, there grewe ϕ tree of life, giuing out continual and perpetuall fruite: there was no night in that cittie. nor any defiled thing entered there: but they which are within ſhal reigne (ſaith he) for euer & euer. *The deſcription of paradiſe.*

5 By this deſcription of the moſt rich & pretious things that this world hath, S. Iohn would giue vs to vnderſtande the infinite value, glorie, and maieſtie of this felicitie, prepared for vs in heauen: though (as I haue noted before) it being the princely inheritance of our ſauiour Chriſt, the kingdome of his father, the eternall habitation of of the holy Trinitie prepared before all worlds, to ſet out the glory, and expres the power Heb. 1. Mat. 13.

of

of him that hath no ende or measure, either in power or glorie: wee may verie well thinke with Saint Paule, that neither tongue can declare it, nor heart imagine it.

6 VVhen God shall take vppon him to doe a thing for the vttermost declaration (in a certaine sort) of his power, wisdome, and maiestie: imagine you, what a thing it will bee. It pleased him at a certaine time, to make certaine creatures to serue him in his presence, and to be witnesses of his glorie: and thereuppon with a worde, created the Angels, both for number, and § perfection, so strange and wonderful, as maketh mans vnderstanding astonished to think of it. For as for their number they were almost infinite, passing the number of all the creatures of this inferior worlde, as diuerse learned men, and some auncient fathers doe thinke: though Daniel (according to the fashion of the scripture) doe put a certaine number for an vncertaine, when he saith of Angels, *A thousande thousands did minister vnto him* (that is, vnto God) *and tenne thousande times an hundred thousande, did stande about him to assist.* And for their perfection of nature, it is such (being, as the scripture saieth, spirites,

The creation of Angels.

B.

§ Great excellency of gifts may be ascribed vnto them: but not perfection.

Dan. 1.

Psa. 113.

ſpirits, and like burning fire) as they farre ſurpas all inferior creatures, in naturall knowledge, power, and the like. VVhat an infinite maieſtie doth this argue in the creator?

7 After this, when many of theſe Angels were fallen: it pleaſed God to create another creature, farre inferior to this, for to § fill vp the places of ſuch as had fallen: and thereupon created man of a peece of clay, as you know, appointing him to liue a certaine time in a place diſtant from heauē created for this purpoſe which is this worlde: a place of intertainement and triall for a time which afterwarde is to bee diſtroyed againe. But yet in creating of this tranſitorie worlde (which is but a cottage of his own eternall habitation) what power, what magnificence, what maieſty hath he ſhewed? VVhat heauens, & how woonderfull hath hee created? VVhat infinite ſtars and other lights hath hee deuiſed? VVhat elementes hath he framed? And how marueiouſlie hath hee compact them together? The ſeas toſsing and tumbling without reſt, and repleniſhed with infinite ſortes of fiſhe: the riuers running inceſsantly thorough the earth like veines in the body, and yet neuer

The creation of the worlde, to expreſſe the power of God.

B.

§ VVe may not wellre-ſtreine the purpoſe of God onely to this: beſides that, it may be doubted likewiſe, by what warrant that opinion doth ſtand.

to

to be emptie nor ouerflow the same? the earth it selfe so furnished with all varietie of creatures, as the hundred part thereof, is not imployed by man, but onely remaineth to shew the full hande, and strong arme of the creator. And all this (as I said) was done in an instant, with one word onelie: and that for the vse of a small time, in respect of the eternitie to come. VVhat then shal we imagine that the habitation prepared for that eternitie shall bee? If the cottage of his meanest seruant (and that made onely for a time, to beare off as it were a shower of raine) bee so princely, so gorgeous, so magnificent, so full of maiesty, as we see this world is: what must we think that the kings pallace it selfe is, appointed for all eternitie; for him and his friends, to raigne together? VVe must needes thinke it to be as great, as the power and wisedome of the maker could reach vnto, to performe: and that is, incomparable, and aboue all measure infinite.

Ester. 1. The great king Assuerus, which reigned in Asia ouer an hundred twentie and seuen prouinces, to discouer his power and riches to his subiectes, made a feast (as the scripture saith) in his citie of Susa, to all princes, states, and

and potentates, of his dominions, for an hundred and foureſcore dayes togither. Eſaie the prophet ſaieth, that our God & Lord of hoſts, wil make a ſolemn banket to al his people vpon the hill and mount of heauen, and that an harueſt banket of fat meates, and pure wines. And this banket ſhall be ſo ſolomne, as the very Sonne of God himſelfe cheefe Lorde of the feaſt ſhalbe content to gird himſelfe, & to ſerue in the ſame, as by his own words he promiſeth. VVhat manner of banket then ſhall this bee? Howe magnificent? Howe full of maieſtie? Eſpecially ſeeing it hath not onely to endure an hundred and foureſcore dayes (as that of Aſſuerus did) but more than a hundred and foureſcore millions of ages: not ſerued by men (as Aſſuerus feaſt was) but by Angels and the verye Sonne of God himſelfe: not to open the power and riches of a hundred twentie and ſeuen prouinces, but of God himſelfe, King of kings, and Lorde of Lords, whoſe power & riches are without ende, and greater than all his creatures togither canne conceaue? How glorious a banket ſhal this bee then? Howe triumphant a ioy of this feſtiuall day? O miſerable and

Eſai. 25.

Luc. 12.

and fooliſh children of men, that are borne to ſo rare & ſingular a dignity, & yet cannot be brought to conſider, loue, or eſteeme of the ſame.

The pleaſures and commodities of this life.

8 Other ſuch conſiderations there be to ſhew the greatnes of this felicitie: as that, if God hath giuen ſo many pleaſures and comfortable gifts in this life (as we ſee are in the world) being a place notwithſtanding of baniſhment, a place of ſinners, a vale of miſerie, and the time of repenting, weeping, and wailing: what will he doe in the life to come, to the iuſt, to his friendes, in the time of ioy, and mariage of his Sonne? This was a moſt forcible cõſideration with good Saint Auguſtine, who in the ſecreat ſpeech of his ſoule with God, ſaide thus: O Lorde if thou for this vile body of ours, giue vs ſo great and innumerable benefites, from the firmament, from the aire, from the earth, from the ſea: by light, by darkenes, by heate, by ſhadowe, by dews, by ſhowers, by winds, by rains, by birds, by fiſhes, by beaſts, by trees: by multitude of herbs, and variety of plantes, and by the miniſterie of all thy creatures: O ſweete Lord what manner of things, how great, howe good, and how innumerable are thoſe which

Apo. 19. *In ſoliloquis animæ ad Deum.*

which thou haſt prepared in our heauenly coũtrey, where we ſhal ſee thee face to face? If thou do ſo great things for vs in our priſon: what wilte thou giue vs in our pallace? If thou giueſt ſo many things in this world, to good & euil men together: what haſt thou laide vp for onely good men in the world to come? If thine enemies and friendes togither are ſo wel prouided for in this life: what ſhal thy onely friendes receiue in the life to come? If there be ſo great ſolaces in theſe daies of teares: what ioy ſhal ther be in that day of mariage? If our iaile contein ſo great matters: what ſhall our coũtrey & kingdom do? O my Lord & God, thou art a great God: *And greate is the multitude of thy magnificence and ſweetneſſe.* And as there is no ende of thy greatnes, nor number of thy wiſedome, nor meaſure of thy benignitie: ſo is there neither end, number, nor meaſure of thy rewards, towards them that loue and fight for thee. Hitherto Saint Auguſtine. Apo. 19. Pſal. 30.

How much God honoreth man. 9 Another way to cõiecture of this felicitie is to conſider the great promiſes whiche God maketh in the ſcriptures, to honour & glorifie man in the life to come: *VVhoſoeuer ſhall honour mee* (ſayeth God) *I wil glorifie him.* And the 1. Reg. 2. Pſa. 138.

prophete Dauid as it were complaineth ioyfully, that Gods friends were so much honored by him. VVhich he mighte with muche more cause haue saide, if he had liued in the new testament, and had heard that promise of Christ whereof I spake before, that
Luc.12. his seruaunts shoulde sitte downe and banquet, and that him selfe woulde serue and minister vnto them in the kingdom of his father. VVhat vnderstanding can conceiue, how great this
Mat.19. honor shalbe? But yet in some part it
Luc.22. may be gessed, by that hee saieth, that they shal sit in iudgement with hym: and (as Saint Paule addeth) shall bee
1.Cor.6 iudges not onely of men, but also of Angels. It may also be coniectured by the exceeding greate honour, whiche
Mat.10. God at certayne times hath done to his seruants, euen in this life. VVherin notwithstanding they are placed to be despised, and not to be honoured. VVhat great honor was it that he did
Gen.12. to Abraham in the sighte of so manye
14.20. kinges of the earth, as of Pharao, Abi-
Exod.5. melech, Melchisedech, and the like?
6.7.8. VVhat honor was that he did to Moses and Aaron in the face of Pharao and all his court, by the woonderfull signes that they wrought? what excessiue honour was that he did so holye

Iosue,

Ioſue, when in the ſight of all his army, he ſtaied the ſun and moon in the midſt of the firmament, at Ioſue his appointment, obeying therin (as the ſcripture ſaith) to the voyce of a man? VVhat honor was that he did to Eſay in the ſight of king Ezechias, when he made the ſun to go backe ten degrees in the heauēs? VVhat honor was that he did to Helias in the ſighte of wicked Achab, when he yeelded the heauens into his hands, & permitted him to ſay, that neither raine, nor deawe, ſhould fall vpon the ground (for certaine yeeres) but by the wordes of hys mouth only? what honor was that he did to Elizeus in the ſight of Naaman the noble Syrian, whom hee cured only by his worde from the leprofie: and his bones after his death, rayſed (by onely touching) the dead to life? Finally (not to alleadge mo examples herin) what ſingular honor was that, he gaue to al the apoſtles of his ſonn, that as many as euer they laid handes on, were healed from al infirmities, as Saint Luke ſaith? Nay (whiche is yet more) the verye girdles and napkins of Saint Paule did the ſame effect: and yet more than that alſo, as manye as came within the onely ſhadow of Saint Peter were healed from

Ioſu. 10.
Eſai. 38.
3. Re. 17.
4. Re. 5.
4. Re. 13
Acts. 5.
Acts 19.
Acts. 5.

their diseases. Is not this marueylous honor, euen in this life? VVas there euer monarch, prince, or potentate of the world, which could vaunt of such points of honour? And if Christ did this, euen in this worlde to his seruants, whereof notwithstanding hee saith his kingdom was not: what honor shal wee thinke hee hath reserued for the world to come, wher his kingdom shal be, & where al his seruantes shalbe crowned as kings with him?

Ion. 18.
2. Tim. 4
Apoc. 4.

The three places wher so a man is appointed.

10 Another declaration yet of this matter is laid down by Diuines for opening of the greatnesse of this beatitude in heauen: and that is, the consideration of three places, whereto man by his creation is appointed. The first is his mothers womb, the second this present worlde, the thirde is *Cælum Empireum*, whiche is, the place of blisse in the life to come. Nowe in these three places, we ‡ must hold the proportion (by al reason) whiche wee see sensibly to bee obserued betweene the first twoo. So that looke in what proportion the second doth differ frō the first: in like measure must the third differ from the seconde, or rather muche more: seeing that the whole earth put togither, is by al philosophy, but as a prick or smal point in respect of

‡ *It is rather a coniecture thā grounded vpon anye sufficiente warrant, to set down so iust a proportion herein.*

B

of the marueilous greatneſſe of the heauens. By this proportion then wee muſt ſay, ꝑ as far as the whole world doth paſſe the wombe of one priuate woma: ſo much in al beuty, delights, & maieſty, doeth the place of bliſſe paſſe al this whole world. And as much as a man liuing in the world doth paſſe a child in his mothers belly, in ſtrẽgth of bodye, beautie, wit, vnderſtanding, learning, and knowledge: ſo much & farre more, doeth a Saint in heauen paſſe men of this worlde, in all theſe thinges and manye moe beſides And as much horror as a man wold haue, to turne into his mothers wombe againe: ſo muche would a glorified ſoule haue to returne into this world againe. The nien moneths alſo of life in the mothers womb, are not ſo little in reſpect of mans life in the world, as is the longeſt life vpõ earth, in reſpect of the eternall in heauen. Nor the blindnes, ignorance, & other miſeries of the child in his mothers wombe, are any way comparable to the blindnes, ignoraunce, and other miſeries of this life, in reſpect of the lighte, cleere knowledge, and other felicities of the life to come. So that by this alſo ſome coniecture may be made of the matter whi:h we haue in hand.

Two partes of felicitye in heauen.

11 But yet to consider the thinge more in particular, it is to bee noted, that this glory of heauen shal haue 2. parts: the one belonging to the soule: the other belonging to the bodye. That whiche belongeth to the soule, consisteth in the vision of God, as shal be shewed after: that whiche belongeth to the bodye, consisteth in the change & glorificatiō of our flesh, after the generall resurrection, that is, wherby this corruptible body of ours, shal put on incorruption (as S. Paule saith) and of mortall, become immortal. All this flesh (I say) of ours, that nowe is so comberſome, and grieueth the minde; that nowe is so infested with so many inconueniences: subiect to so many mutations; vexed with so manye diseases: defiled with so many corruptions: repleniſhed with so infinite miseries and calamities, shall then be made glorious, and most perfect to endure for euer, without mutation, and to raigne with the soule, world without end. For it shal be delyuered from this lumpiſhe heauines, wherewith it is pestered in this life: from al diseases likewise and pains of this life, and from al troubles and incombrances belonging to the same, as sin, eating, drinking, sleeping, & such like.

That which concerneth the body.

1. Co. 15

Sap. 9.
Eph. 4.

like. And it shal be set in a most flourishing estate of health, neuer deceiuable again. So flourishing, that our Sauiour Christ saith: that *At that daye shal the iust shine as the sun in the kingdom of their father*. Mat. 15. A marueilous saying of Christ, and in humane sense almoste incredible, that our putrified bodyes shoulde shine and become as cleere as the sun. VVheras in the contrary part, the bodies of the damned shall bee as blacke and vglie, as filth it self. So like wyse all the senses together, findinge then their proper obiectes, in muche more excellency than euer they could in this world (as shalbe shewed after) euen euery parte, sense, member and ioynt, shalbe replenished wyth singular comfort, as the same shal bee tormented in the damned. I wil here alledge Anselmus his wordes: for that they expresse liuely this matter. Al the glorified bodye (saieth hee) shall bee filled with abundance of al kinde of pleasure, the eyes, the eares, the nose, the mouth, the handes, the throte, the lungs, the hart, the stomack, the back, the bones, the marrow, the entrals the selues, & euery part thereof shalbe replenished with such vnspekable sweetnes, & pleasure, that truely it may bee sayde: that *the whole man is made to drink of* Cap. 57.

Psal. 35. *the riuer of Gods diuine pleasures, and made drunken with the aboundaunce of Gods house.* Besides al whiche, it hath perpetuitie, whereby it is made sure nowe, neuer to die, or alter from his felicitie, according to the saying of scripture: that Sap. 5. *The iust shal liue for euer.* VVhiche is one of the chiefest prerogatiues of a glorified body: for that by this, all care and feare is taken awaye, all daunger of hurte and noyance remooued from vs.

That which concerneth the soule.

12 But now to come to that point of this felicitie, whiche pertaineth to the soule, as the principal part, it is to bee vnderstood, that albeeit there bee manye thinges that doe concurre in this felicitie, for the accomplishment and perfection of happines: yet the fountaine of al is but one only thing, called by Diuines: *Visio Dei beatifica:* The sight of GOD that maketh vs happye? *Aug. 1. de Trin. ca. 13* *Hæc sola est summum bonum nostrum,* saith Saint Augustine: This only sight of GOD, is our happinesse. Ioh. 17. VVhich Christ also affirmeth, when he saith to his father; *This is life euerlasting, that men knowe the true GOD, and Iesus Christ whom thou hast sent.* Saint Paule also putteth our felicitie: 1. Co. 13 *In seeing God face to face.* And Saynt Iohn, *In seeing God, as hee is.* And the reason of this is for

for that all the pleasures and contentations in the worlde, beeing onely sparkles and parcelles sent out from God: they are all contained muche more perfectly & excellentlye in god himself, than they are in their own natures created: as also al the perfectiõs of his creatures are more fully in him than in themselues. VVhereof it followeth, that whosoeuer is admitted to the vision and presence of God, he hath al the goodnesse & perfection of creatures in the worlde vnited togeather, & presented vnto him at once. So that whatsoeuer delighteth either bodye or soule, there hee inioyeth it wholy knit vp togeather as it were in one bundle, & with the presence thereof is rauished in all partes both of mind and body: as he cannot imagin, think, or wish for any ioy whatsoeuer but there he findeth it in his perfection: there he findeth all knowledge, al wisdome, all beautie, all ryches, all nobilitie, all goodnesse, all delight, and what soeuer beside either deserueth loue & admiration, or worketh pleasure or contentation. All the powers of the minde shall bee filled with this sight, presence, & fruition of God: all the senies of our body shalbe satisfied: god shalbe þ vniuersal felicity of al his

saints, containyng in himselfe all particular felicities, without ende, number, or measure. Hee shalbe a glasse to our eyes: musick, to our eares: honie, to our mouthes: most sweete & pleasant balme, to our smel: hee shall bee light to our vnderstanding: contentation to our wil: continuation of eternitie to our memorie. In him shall we enioy al the varietie of times, that delite vs heere: all the beautie of creatures that allure vs here: all the pleasures and ioyes that content vs here.

Hug. lib. 4. de anima. cap. 15.

In this vision of God (saith one Doctor) we shal know: we shall loue: we shal reioyce: we shal prayse. VVe shall know the very secrets & iudgements of God: whiche are a depth without bottome. Also the causes, natures, beginnings, ofsprings, & ends of all cretures. VVee shall loue incomparably, both God (for the infinite causes of loue that we see in him) & our companions as much as ourselues, for that we see thē as muche loued of God as our selues: and that also for the same, for which we are loued. VVherof ensueth, that our ioye shall bee without measure: both for that we shall haue a particular ioy for euery thing wee loue in god (which are infinit) & also for that, we shal reioyce at the felicity

Knowledge
Psal. 35.
Loue.

The greatnes of ioy in heauen.

of

of euery one of our cõpaniõs, as much as at our owne, & by that meanes we ſhall haue ſo manye diſtinct felicities, as we ſhal haue diſtinct cõpanions in our felicity: which being without nũber, it is no maruel thogh Chriſt ſaid, *Go into the ioy of the Lord.* And not, let the Lords ioy enter into thee: for that no one heart created cã receiue the ful- & greatnes of this ioy. Hereof it followeth laſtly, that we ſhal prayſe god without end or wearines, with all our heart, with all our ſtrength: with all our powers: with all our partes: according as the ſcripture ſayth: *Happie are they that liue in thy houſe (O Lord) for they ſhall praiſe thee eternally without end.* Mat. 25. Pſal. 83.

13 Of this moſt bleſſed viſion of God, the holy father S. Auguſtin writeth thus: *Happie are the cleane of heart: for they ſhal ſee God* (ſaith our Sauior) thẽ is ther a viſiõ of god (dere brethrẽ) which maketh vs happie: a viſiõ (I ſay) which neither eye hath ſeene in this worlde, nor eare hath heard, nor heart conceiued. A viſion, that paſſeth al the beautie of earthly things, of gold, of ſiluer, of woods, of fieldes, of Sea, of aire, of Sunne, of Moone, of Starres, of Angelles: For that all theſe thynges haue theyr beautie from thence: *We ſhall ſee hym face to face* (ſayeth the Apo- *Tra. 4. in epiſt. Ioh.* Mat. 5.

1. Cor. 3. Apostle) *And wee know him, as we are knowen.* VVe shall know the power of the
Aug. c. 36 soliloq. father: we shall knowe the wisdome
2. Cor. 13 of the sonne, we shal know the goodnes of the holy ghost: we shall know the indiuisible nature of the most blessed Trinitie. And this seeing of the face of God, is the ioy of angels, and all sayntes in heauen. This is the rewarde of lyfe euerlastyng: this is the glory of blessed spirits: their euerlastig pleasure: theyr crowne of honour: theyr game of felicitie: their rich rest: their beautiful place: their inward and outward ioy: their diuine paradice, their heauēly Ierusalē: their felicity of life: their fulnes of blisse: their eternal
Psalm. 4. ioy: their peace of god that passeth al vnderstanding. Thys sight of god, is ỳ ful beatitude, the totall glorificatiō of mā, to see hym (I say) that made both heauen & earth, to see hym that made thee, that redeemed thee, that glorified thee. For in seeing hym, thou shalt possesse hym: in possesing hym, thou shalt loue him: in louyng hym, thou shalt praise him. For hee is the inheritaunce of hys people: hee is the pos-
sesion of their felicity: hee is the re-
Gen. 15. warde of their expectation. *I will be thy great rewarde* (sayeth hee) to Abraham. O Lorde, thou art great, and there-

therfore no maruel if thou be a great rewarde. The ſight and fruition of hee therefore is all our hyre, all our rewarde, all our ioy and felicity, that we expect: ſeeyng thou haſt ſaid: that *thys is life euerlaſting, to ſee and know thee our true God, and Ieſus Chriſt whom thou haſt ſent.* Iohn. 17

14 Hauing now declared the two generall partes of heauenly felicitye, the one appertaining to our ſoule, the other to our body: it is not hard to eſteeme, what exceſſe of ioye, both of them ioyned togeather ſhall woorke, at that happie day of our glorification. O ioy aboue all ioyes, paſsyng all ioy, and wythout whiche there is no ioy, when ſhall I enter into thee (ſaith Saint Auguſtine) when ſhall I inioye thee to ſee my God that dwelleth in thee? O euerlaſtynge kyngdome: O kyngdome of all eternities: O lyght wythout ende: O peace of God that paſseth al vnderſtãding, in which the ſoules of ſaints do reſt wyth thee? *And euerlaſting ioy is vpon their heads, they poſſeſſe ioy and exultation: and all paine and ſorrowe is fledde from them.* O howe glorious a kyngdome is thyne (O Lorde) wherin all ſaintes do raigne with thee: *Adorned with light, as with apparrel: and hauing crownes of precious ſtones, on theyr heades?* O kyngdome of euerlaſtyng blyſſe, where

Ca. 35. ſoli loquiorum.

Phil. 4.

Eſa. 51. Eſay. 35.

Pſal. 103. Pſal. 20.

where thou, O Lorde, the hope of all saints art, & the diadem of their perpetuall glory, reioycing them on euery side, with thy blessed sight. In this kingdome of thine, there is infinit ioy & mirth without sadnes: health, without sorow: life, without labour: light, without darknes: felicitie, without abatement: al goodnes without any euill. VVhere youth floriſheth that neuer waxeth old: life, that knoweth no ende: beautie, that neuer fadeth: loue, that neuer cooleth: health that neuer diminiſheth: ioy, that neuer ceaſeth. VVhere ſorow is neuer felt: cõplaint, is neuer hard: matter of ſadnes, is neuer ſeen: nor euill ſucceſſe is euer feared. For that they poſſeſſe thee (O Lord) which art the perfectiõ of their felicitie.

A comfortable conſideration.

15 If wee would enter into theſe conſiderations, as this holy man, and other his like did: no doubt but wee ſhuld more be inflamed with þ loue of this felicitie, prepared for vs, than we are: and conſequently ſhoulde ſtriue more to gaine it then we doe. And to the ende thou mayeſt conceaue ſome more feelinge in the matter (gentle Reader) cõſider a little with me, what a ioyfull day ſhal that be at thy houſe when hauing liued in the fear of god and

and atchieued in his seruice the ende of thy peregrination, thou shalt come (by the meanes of death) too passe from misery & labor to immortality: and in that passage (when other men begin to feare) thou shalt lift vppe thy head in hope, according as Christ promiseth, for that the time of thy salua- Luc. 21.
tion commeth on. Tel me, what a day shall that be, when thy soule stepping foorth of prison, & conducted to the tabernacle of heauen, shal be receiued there, with the honorable companies and troupes of that place? VVith all those blessed spirites mentioned in Ephe. 1.
scripture, as principalities, powers, Colos. 1.
vertues, dominations, thrones, Angels 1. Thes. 1.
Archangels, Cherubins, & Seraphins: Esay, 6.
also with the holy Apostles and Disciples of Christ, Patriarches, Prophets Martyrs, Innocentes, Confessors, and Saints of God? Al which shal triumph Luc. 15.
now at thy coronation and glorification. VVhat ioy wil thy soule receiue B.
in that day, when thee shal be presented, in the presence of all those states, before the seate and maiestie of the blessed Trinitie, with § recitall & declaration of all thy good woorkes, and trauels suffered for the loue and seruice of GOD? VVhen there shal bee laide downe in that honourable consistory

§ *This must needes be warily taken: otherwise, with the consort that is sought thereby, there may be danger of error also.*

consistorie, all thy vertuous deedes, all the labors that thou hast taken in thy callyng: all thy almes: all thy prayers: all thy fasting: all thy innocencye of life: all thy patience in iniuries: all thy constancie in aduersities: all thy temperance in meates: all the vertues of thy whole lyfe? VVhen all (I say) shall bee recounted there, all commended, all rewarded: shalt thou not see now the valure & profite of vertuous life? Shalt thou not confesse, that gaineful and honorable is the seruice of God? Shalt thou not nowe bee glad de, and blesse the houre, wherin first thou resolued thy self to leaue the seruice of the worlde, to serue god? Shalt thou not thynke thy self beholding to him or her, that perswaded thee vntoo it? Yes veryly.

The ioy of securitie.

16 But yet (more than this) when as beyng so neere thy passage here, thou shalte consider into what a port and hauen of securitie, thou art come, and shalt looke backe vpon the daungers, which thou hast passed, and wherein other men are yet in hazard: thy cause of ioy shall greatly bee increased. For thou shalte see euidently how infinit tymes thou were too perysshe in that iourneye, yf GOD hadde not held his speciall hande ouer thee. Thou shalt

ſhalt ſee the daungers wherein other men are, the death and damnation whereinto many of thy friends and acquaintance haue fallen, the eternal paines of hell incurred by many, that vſed to laugh and be merie with thee in the world. Al which ſhal augment the felicitie of this thy bleſſed eſtate. And now for thy ſelfe, thou maiſt be ſecure, thou art out of all danger for euer and euer. There is no more need now of feare, of watch, of labor, or of care. Thou maiſt lay downe all armor nowe, better than the children of Iſrael might haue done, when they had gotten the land of promiſe? For there is no more enimy to aſſaile thee, there is no more wilie ſerpent to beguile thee: all is peace, all is reſt, all is ioy, all is ſecuritie. Good Saint Paul hath no more neede now to labor in the miniſterie of the worde, neither yet to faſt, to watch, or to puniſh his bodie: Good old Ierom, may nowe ceaſe to afflict himſelfe both night and day, for the conquering of his ſpirituall enimy. Thy onely exerciſe muſt bee nowe to reioice, to triumph, to ſing *Halleluias*, to the Lambe which hath brought thee to this felicitie, and will keepe thee in the ſame, world without ende. VVhat a com-

Ioſ. 21. 22

Gen. 3.
Sap. 17.

1. Cor. 9

Ierom ep. 22. ad Euſt. Apo. 19.

Mat. 2. fort will it bee to see that lambe sitting on his seate of state? If the wise men of the east, came so farre off and so reioyced to see him in the manger: what will it bee to see him sitting in
Luc. 1. his glorie? If Saint Iohn Baptist did leape at his presence in his mothers belly: what shal his presence do in this his roiall and eternall kingdome? It passeth all other glorie that saintes
Ser. 37. de sanctis. haue in heauen (saieth Saint Austen) to bee admitted to the inestimable sight of Christ his face, and to receiue the beames of glorie, from the brightnes of his maiestie. And if wee were to suffer tormentes euerie day, yea to tollerate the very paines of hel for a time, thereby to gaine the sight of Christ, and to bee ioined in glorie to the number of his saintes: it were nothing in respect of the rewarde. O that wee made such account of this matter, as this holy and learned man did: we would not liue as we do, nor leese the same for such trifles as most men doe.

Meeting with our friends in heauen. 17 But to go forward yet further in this consideration: imagine besides all this, what a ioy it shal be vnto thy soule at that day, to meete with al her godly friends in heauen, with *father, with mother, with brothers, with sisters

B.

* *There be*

fters: with wife, with huſband, with maſter, with ſcholers: with neighbors, with familiars, with kindred with acquaintance: the welcomes, the mirth, the ſweete imbracements that ſhall bee there, the ioy whereof (as a noteth well Saint Cyprian) ſhall be vnſpeakeable. Ad to this, the daily feaſting, and ineſtimable triumph which ſhall be there, at the arriual of newe brethren and ſiſters comming thither from time to time, with the ſpoiles of their enimies, conquered & vanquiſhed in this world. O what a comfortable ſight will it bee to ſee thoſe ſeates of Angels fallen, filled vp againe with men and women from day to day? To ſee the crownes of glorie ſet vpon their heads, and that in varietie, according to the varietie of their conqueſts. One b for martyrdome or confeſion, againſt the perſecutor: another for chaſtitie, againſt the fleſhe: another for pouertie or humilitie, againſt the world: another for many conqueſts togither, againſt the diuell. There the glorious companie of Apoſtles (ſaieth c holy Cyprian) there the number of reioyſing prophets, there the innumerable multi-

diuers of this minde: but ſeeing that the knowledge of father, & mother, & ſuch like is earthlie knowledge; & al earthlie knowledge ſhall then be abolished: I ſee not how it may be warranted that wee ſhall then haue remẽbrance or knowledge of any ſuch; ſauing only as they are members of one bodie, and not as our father, kinſman, or friend.

a Cyp. lib. de mortalitate. b 2. Tim. 4. Apoc. 2. 3. 4. c Lib. de mortalitate.

multitude of martyrs shal receiue the crownes of their deathes and sufferings. There triumphing virgins, which haue ouercome concupiscence with the strength of continencie: there the good almers, which haue liberally fedde the poore, and (keeping Gods commandements) haue transferred their earthly riches to the storehouse of heauen, shall receiue their due and peculiar rewarde. O howe shall vertue shew her selfe at this day? Howe shal good deeds content their doers? And among all other ioyes & contentations, this shall not be the least, to see the poore souls that come thither on the sudden from the miseries of this life, how they (I say) shall remaine astonished, and as it were, beside themselues, at the sudden mutation, and excesiue honor done vnto them. If a poore man, that were out of his way, wandering alone vpon the mountaines in the mids of a darke and tempestuous night, farre from compainie, destitute of monie, beaten with raine, terrified with thunder, stiffe with cold, wearied out with labour, almost famished with hunger and thirst, and neare brought to despaire with multitude of miseries, should vppon the sudden, in the twink-

A comparison.

twinkling of an eye, bee placed in a goodlie, large, and rich pallace furniſhed with all kinde of cleere lights, warme fire, ſweete ſmelles, daintie meates, ſoft beddes, pleaſant muſike, fine apparel, and honorable companie: all prepared for him, and attending his comming, to ſerue him, to honor him, and to annoint & crown him a king for euer: what woulde this poore man doe? How would he looke? VVhat could he ſay? Surely I thinke he could ſay nothing, but rather would weepe in ſilence for ioy, his heart being not able to containe the ſudden and exceeding greatneſſe thereof.

18 VVell then, ſo ſhall it be, and much more with theſe twiſe happie ſoules, that come to heauen. For neuer was there colde ſhadow ſo pleaſant in a hot burning ſunny day, nor the welſpring to the poore traueller in his greateſt thirſt of the ſommer, nor the repoſe of an eaſie bed to the wearied ſeruaunt after his labour at night as ſhall be this reſt of heauen to an afflicted ſoule which commeth thither. O that wee coulde conceiue this, that we could imprint this in our hearts (deere brother) would wee follow vanities as we do? VVould wee neglect

neglect this matter as we do? Surely our coldneſſe in ſeeking after theſe ioyes doth proceede of the ſmall opinion we do conceiue of them. For if wee made ſuch account and eſtimate of this iewel, as other merchants before vs (more skilfull and wiſer than our ſelues) haue done: we would bid for it as they did, or at leaſtwiſe would not let it paſſe ſo negligently, which they ſought after ſo carefully.

The great account that ſaints made of heauen.

The Apoſtle ſaith of Chriſt himſelfe; Heb. 12. *Propoſito ſibi gaudio ſuſtinuit crucem*: Hee laying before his eyes the ioyes of heauen, ſuſteined the croſſe. A great eſtimation of the matter, which hee woulde bie at ſo deere a rate. But what counſel giueth he to other men about the ſame? Surely none other, but to *Go and ſell all that euer they haue, to* Mat. 13. *purchaſe this treaſure.* Saint Paul of himſelfe, what ſaith he? Verilie, that *He* Phil. 3. *eſteemed all the world as dung*: in reſpect of the purchaſing of this iewel. Saint Pauls ſcholer Ignatius, what biddeth he? Heare his owne words. Fire, gallowes, beaſts, breaking of my bones, quartering of my members, cruſhing of my bodie, all the torments of the diuell togither, let them come vppon me, ſo I may enioy this treaſure of heauen. Saint Auſten that learned

Ierom in catalogo.

biſhop,

bishop, what offereth hee? You haue now heard before, that he would be content to suffer tormentes euery day, yea the very tormentes of hell it selfe to gaine this ioy? Good Lord, howe farre did these holy saintes differ from vs? Howe contrary were their iudgements to ours in these matters? VVho will nowe maruell of the wisedome of the worlde, iudged folly by God, and of the wisdome of God, iudged follie by the worlde? *Oh children of men* (saith the Prophet) *why do yee loue vanitie, and seeke after a lie?* VVhy doe you imbrace strawe, and contemne golde? Strawe (I say) and most vile chaffe, and such as finally will set your owne house on fire, and bee your ruin and eternall perdition? *Ser. 31. de sanctis.* 1. Cor. 1 2. and 3. Psal. 4.

19 But now to draw towards an ende in this matter (though there bee no ende in the thing it selfe) let the Christian consider whereto hee is borne, and whereof he is in possibilitie, if he will. He is borne heire apparant to the kingdome of heauen, a kingdome without end, a kingdome without measure, a kingdom of blys, the kingdome of God himselfe: he is born to be ioint heir with Iesus Christ the Son of God, to raigne with him: to *VVhereto a Christian is borne by baptisme.* Gal. 3. and 4. Eph. 1. and 5. Colos. 3. Titus. 3. Rom. 8. Iaco. 2. Heb. 9.

to triumph with him: to sit in iudgement of maiestie with him: to iudge the very Angels of heauen with him. VVhat more glorie can bee thought vpon except it were to become God himselfe? All the ioies, all the riches, all the glorie, that heauen conteineth shall be powred out vpon him. And to make this honour yet more, the glorious Iambe that sitteth on the throne of maiestie, with his eies like fire, his feete like burning copper, and al his face more shining than pretious stone: from whose seate there proceedeth thunder and lightning without end; and at whose feete the four and twentie elders lay downe their crownes: this lambe (I say) shall rise and honour him with his owne seruice. VVho will not esteeme of this royall inheritance? Especially seeing that nowe we haue so good oportunitie to the obteining thereof, by the benefite of our redemption, & grace purchased to vs therin.

1.Pe.1.3
2.Pet.3.
Apo.1.
Mat.19.
Luc.22.
1.Cor.6
Ap.1.&4
Luc.12.

20 Tell me nowe (gentle reader) why wilt thou not accept of this his offer? VVhy wilt thou not account of this his kingedom? Why wilt thou not buy this glory of him for so little a labour as he requireth; *Suadeo tibi emere a me aurum ignitum, probatum, vt locupla*

Apo.3.

ples fias (saith Christ) I counsell thee to buy pure and tried gold of me, to the end thou maiest bee riche. VVhy wilt thou not follow this cõsel (deer brother) especially of a merchaunt that meaneth not to deceiue thee? nothing grieueth this our Sauiour more, than that men wil seeke with such pains to buy straw in Egypt, wheras he would sel thẽ fine golde at a lower price: and that they will purchase puddle water, with more labor thã he wold require for ten times as muche price, liquor out of the very fountain it self. There is not the wickedst man in the world: but taketh more trauell in gaining of hel (as after shalbee shewed) than the most paineful seruant of God in obteyning of heauen. Exod. 5. Ier. 2. Apo. 21.

21 Followe thou not their follye then (deere brother) for thou shalt see them suffer grieuously for it one day, when thy heart shalbee full glad thou hast no part among them. Let them goe now and bestow their time in vanity, in pleasures, in delightes of the world. Let them builde pallaces, purchase dignities, adde peeces & patches of ground togither: let them hunt after honours, and builde castles in the ayre: the day wil come (if thou beleue Christ himselfe) wherein thou shalte *The vanity of worldly men.*

I haue

haue ſmal cauſe to enuie their felicity.
Luc.6. If they talke baſely of the glorye and
Luc.12. riches of Saintes in heauen, not eſtee-
Mat.26. ming them indeede, in reſpect of their owne, or contemning them, for that carnal pleaſures are not reckoned therein, make little accounte of theyr
1.Co.2. wordes, for that *The ſenſuall man vnder-*
Ep.Iud. *ſtandeth not the things which are of God.* If
A ſimili- horſes were promiſed by their mai-
tude. ſters a good banket, they could imagine nothing els but prouender and water, to be their beſt cheere, for that they haue no knowledge of daintyer diſhes: ſo theſe men accuſtomed to the puddle of their fleſhely pleaſures, can mounte with their minde no higher than the ſame. But I haue ſhewed thee before (gentle Reader) ſome waies & conſiderations to cõceiue greater mat-
1.Cor.2 ters, albeeit as I haue aduertiſed thee
2.Co.12 often, wee muſt confeſſe ſtill with S. Paule, that no humane heart can conceiue the leaſt part thereof: for which cauſe alſo it is not vnlike, that S. Paule himſelfe was forbidden to vtter the things which he had ſeene and heard, in his miraculous aſſumptiõ vnto the third heauen.

22 To conclude then, this game &
1.Cor.6 gole is ſet vp for them that wil run, as
Phil.3. S. Paul noteth: & no man is crowned

in

in this glorye, but ſuche onely as wil fight, as the ſame Apoſtle teacheth. *It is not euerye one that ſaieth to Chriſte Lorde, Lorde, that ſhall enter into the kingdome of heauen: but they onelie whiche doe the will of Chriſt hys father in heauen.* Though this kingdome of Chriſt bee ſet out to all: yet euerye man ſhall not come to raigne with Chriſt. but ſuche only, as ſhalbe cõtent to ſuffer with Chriſt. Thou art therefore to ſit downe, and conſider accordinge to thy Sauiours counſell, what thou wilt doe, whether thou haue ſo much ſpiritual money, as is ſufficient to buylde this towre, and make this war or no: that is, whether thou haue ſo much good wil & holy manhoode in thee, as to beſtowe the pains of ſuffering with Chriſt (if it be rather to be called pains thã pleaſure) that ſo thou maieſt raigne with hym in his kingdom. This is the queſtion, this is the very whole iſſue of the matter, and hitherto hath appertayned whatſoeuer hath been ſpoken in this booke before, either of thy particular end, or of the maieſty, bounty, and iuſtice of God: and of the account hee wil demaund of thee: alſo of the puniſhment or reward laid vp for thee. Al this (I ſay) was meant by me to this onely ende, that thou meaſuring the

2. Ti. 2. 1 Titus. 6. Heb. 12. Mat. 7. 19. 25. Rom. 8. Mat. 11. Mat. 7. and 19. Iohn. 14. Luc. 14.

one part, & the other, shouldest finally resolue what thou wouldest do, & not to passe ouer thy time in careleſſe negligence, as many do, neuer spying their owne error, vntil it bee too late to amend it.

23 For the loue of God thē (deere brother) and for the loue thou beareſt to thine owne soule, shake off this dāgerous security, which fleshe & blood is wont to lul men in: and make some earneſt resolution, for looking to thy soule for the life to come. Remember often that worthy sentence: *Hoc momētum, vnde pendet aternitas* : This life is a moment of time, wherof al eternity of life or death, to come, dependeth. If it be a moment, & a moment of so great importance: how is it passed ouer by worldly men, with so litle care as it is?

A saying to be remembred.

24 I might haue alledged here infinite other reasons and consideratiōs to mooue men vnto this resolution, wherof I haue talked: and surely no measure of volume were sufficient to contein so much as might be sayde in this matter. For that al the creatures vnder heauen, yea and in heauen it selfe, as also in hell: al (I saye) from the firſte to the laſte, are argumentes and perswasions vnto this pointe: all are bookes & sermons, al do preach & cry

(some

(ſome by their puniſhment: ſome by their glory: ſome by their beauty: and all by their creation) that wee ought without delay, to make this reſolutiō: &, that al is vanity: al is folly: al is iniquity: al is miſery, beſide the only ſeruice of our maker and redeemer. But yet notwithſtanding (as I haue ſayd) I thought good onelye to chooſe out theſe few conſiderations before layde downe, as chiefe and principal among the reſt, to work in any true Chriſtian hearte. And if theſe cannot enter with thee (good reader) little hope is there that any other woulde doe thee good. VVherfore here I end this firſt part, reſeruing a few things to be ſaide in the ſecond, for remooving of ſome impediments, which our ſpiritual aduerſary is woont to caſt againſt this good work, as againſt the firſt ſtep to our ſaluation. Our Lord God & Sauiour Ieſus Chriſt, which was cōtent to pay his own blood for the purchaſing of this notable inheritance vnto vs, giue vs his holy grace, to eſteem of it as the greate weight of the matter requireth, and not by negligence to leeſe our portions therein.

The end of the firſt part.

THE SECOND PART of this Booke.

CHAP. I.

Of impediments that let men from this resolution: and first, of the difficulty or hardnesse, which seemeth to manye to bee in vertuous life.

NOtwithstanding all the reasons and considerations before sette down, for inducing men to this necessary resolution of seruing God: there want not manye Christians abroade in the world, whose hearts either intãgled with the plesures of this life, or giuen ouer by God to a reprobate sense, do yeelde no whit at all to this battery, that hath been made, but shewing them selues more hard than adamant, doe non onelye resist and contemne, but also doe seeke excuses for their sloth and wickednesse, and doe alleadge reasons to theyr owne perdition. Reasons I call them, according to the common phrase, though indeede there bee no one thing more against reason, than that a man should become enemie to his owne soule, as the Scripture affirmeth obstinate sinners

Ep. Iud.
Rom. 1.
Pro. 18. and 20.
Psal. 140
Tob. 12.

ners to be. But yet (as I say) they haue their excuses: and the first and principal of al is, that vertuous life is painful and hard, and therefore they cannot indure to follow the same: especially suche as haue beene brought vp delicately, and neuer were acquainted with such asperitie, as (they say) wee require at their handes. And this is a great, large, & vniuersall impediment, which stayeth infinite men from imbracing the meanes of their conuersion, for which cause it is fully to be answered in this place. Pro. 29.

2 First then supposing that the way of vertue were so hard indeede, as the enemie maketh it seeme: yet might I wel saye with S. Iohn Chrysost. that seeing the reward is so great and infinite, as now wee haue declared: no labour should seeme great for obtayning of the same. Again, I might say with holy S. Austen: That seeyng wee take daily so greate paine in this worlde, for auoyding of smal inconueniences, as of sicknes, imprisonmēts, losse of goods, & the like. what paines should we refuse for auoyding the eternitie of hel fire set downe before? The first of these considerations Saint Paul vsed, when he said: *The sufferings of this life are not worthy of the glory which shal* Rom. 8.

Lib. de compunct. cordis.

Hom. 16. ex 50.

be reuealed in the next. The second, Saynt
2. Pet. 2. Peter vsed, when he said: *Seeing the heauens muste bee dissolued, and Christe come to iudgement to restore to euerye man according to his woorkes: what manner of men ought we to bee, in holy conuersation?* As who wold say: No labour, no paines, no trauell ought to seeme hard or great vnto vs, to the ende wee might auoyde the
Luc. 16. terrour of that day. Saint Austen asketh this question: what wee thinke the rich glutton in hel wouldedoe, if hee were nowe in this life againe? VVould he take paines or no? VVold hee not bestirre himselfe rather than turne into that place of torment againe? I might adde to this, the infinit paines þ Christ took for vs; the infinit benefits he hath bestowed vpon vs; the infinite sinnes we haue committed against him: the infinite examples of saintes, that haue troden this path before vs: in respect of all whiche, wee ought to make no bones at so little paines and labour, if it were true that Gods seruice were so trauelsome as many do esteeme it.

The way of vertue is not hard.

3 But now in very deede the matter is nothing so, and this is but a subtile deceipt of the enimie for our discouragemēt. The testimony of Christ
Mat. 12. himselfe is cleere in this point: *Iugum*

meum

meum suaue est & onus meum leue: My yoke is sweete, and my burden light. And the dearely beloued Disciple S. Iohn, who had best cause to know his masters secret heerein saith plainely: *Mandata eius grauia non sunt:* His commandements are not greeuous. VVhat is the cause then, why so many men do conceiue such a difficultie in this matter? Surely one cause is (beside the subtiltie of the Diuel, which is the chiefest) for that men feele the disease of concupiscence in their bodies, but doe not consider the strength of the medicine giuen vs against the same. They crye wyth Saint Paule, that *They finde a law in their members repugning to the law of their minde* (which is the rebellion of concupiscence left in our flesh by originall sinne:) but they confesse not, or consider not with the same Saint Paule: *That the grace of God by Iesus Christe, shall deliuer them from the same.* They remember not the comfortable sayinge of Christe to Saint Paule, in his greatest temptations: *Sufficit tibi gratia mea:* My grace is sufficient too strengthen thee agaynste them all. These menne do as Helizeus hys Disciple did, who casting hys eyes onely vppon his enemies, that is vppon the huge armie of the Syrians readye too assaulte hym, though

1. Ioh. 5.

The cause of pretended difficulties.

Ibidem.

2. Cor. 12.

4. Reg. 6.

thought himselfe lost, and vnpossible to stande in their sight, vntyll by the prayers of the holy Prophet, hee was permitted from God, to see the Angels that stood there present too fight on his side, and then he wel perceiued that his part was the stronger.

The force of grace, for the easing of vertuous life.

4. So these men, beholding only our miseries & infirmities of nature, wher by daily tentations do rise against vs: doe account the battell painfull, and the victorie vnpossible, hauing not tasted indeed, nor euer prooued (thorow their owne negligence) the manifolde helpes of grace, and spirituall succours, which God alwayes sendeth to them who are cõtent (for his sake) to take this conflict in hande. Saint Paule had well tasted that aid, which hauing reckoned vppe all the hardest matters that could be, addeth: *Sed in his omnibus superamus propter eum qui dilexit nos:* But wee ouercome in all these combates, by his assistaunce that loueth vs. And then falleth he to that wonderful protestatiõ: that neither death, nor life, no Angels, nor the like, should separate him: and all this vppon the confidẽce of spiritual aid frõ Christ, whereby hee sticketh not to auouche: *That he could doe all thinges.* Dauid also had proued the force of this assistance

Rom. 8.

Phil. 4.

who

who saide: *I did runne the way of thy commaundements when thou didst inlarge my hart.* Psal. 118.

This inlargement of heart, was by spirituall consolation of internall vnction, whereby the heart drawen together by anguish, is opened and inlarged when grace is powred in: euen as a dry purse is softened and inlarged by annoynting it with oyle. VVhiche grace being present Dauid said, he did not onely walke the way of Gods commandements easily, but that hee ran them: euen as a drie carte wheele which crieth and complaineth, vnder a small burden beeinge drye, runneth merily and without noise, when a little oyle is put vnto it. VVhich thing aptly expresseth our state and condition: who without Gods helpe, are able to doe nothing, but with the aid therof, are able to doe whatsoeuer he now requireth of vs.

5 And surely I woulde aske these men that imagin the way of godslaw too bee so harde and full of difficultie, howe the Prophete coulde say: *I haue taken pleasure (O Lord) in the way of thy commaundements as in al the riches of the worlde.* Psa. 118. And in another place: *That they were more pleasant and to bee desired, than golde or pretious stone, and more sweeter than Honie, or the Honie combe.* Psal. 18. By whiche

words

wordes hee yeeldeth to vertuous life, not only due eſtimation aboue al treaſures in the worlde: but alſo pleaſure, delight, and ſweetneſſe: therby to cõfounde all thoſe that abandon & forſake the ſame, vpon idle, pretenſed, & fained difficulties. And if Dauid could ſay thus much in the olde law: howe much more iuſtly may we ſay ſo now in the new, when grace is giuen more abound auntly, as the ſcripture ſaieth? And thou poore Chriſtian which deceiueſt thy ſelf with this imagination: tell mee, why came Chriſte into this worlde? VVhy laboured he, and why tooke hee ſo much paines here? why ſhed he his blood? VVhy prayed hee to his father ſo often for thee? VVhy appoynted he the Sacraments as conduits of grace? VVhy ſent he the holy Ghoſt into the worlde? VVhat ſignifieth the worde *Goſpel*, or *Good tidinges*? VVhat meaneth the worde *Grace*, and mercye brought with him? what importeth the comfortable name of Ieſus? Is not all this to deliuer vs from ſinne? From ſinne paſte (I ſay) by his onely death: From ſinne to come, by the ſame death, and by the aſſiſtance of his holye grace, beſtowed on vs more aboundantly than before, by al theſe meanes? VVas not thys one of the

Ioh. 10.
Rom. 5.
Heb. 6.
Mat. 1.

the principall effectes of Christe his commyng, as the prophet noted: *That craggie wayes shoulde bee made streight, and harde wayes playne.* VVas not this the cause why he indued his church with so manye gyftes of the holy ghoste, and with diuers speciall graces, too make the yooke of his seruice sweete: the exercise of good life, easie: the walking in his commaundementes, pleasant: in such sorte, as men myght nowe sing in tribulations: haue confidence in perils: securitie in afflictions: and assuraunce of victorie in all temptations? Is not this the beginning, middle, and end of the Gospel? VVere not these the promises of the Prophetes: the tydinges of the Euangelistes: the preachinges of the Apostles: the doctrine, beleefe, and practise of all Saints? And finally is not this *Verbum abbreuiatum*: The worde of God abbreuiated: wherein do consist al the riches and treasures of Christianitie?

Esay. 40. Esa. 11. & *vide* Ier. *ibid.* *Amb. lib. 1 de sp. s. c. 20.* Math 5. Luc. 6. Act. 4. 2. Cor. 4. Esa. 20.

6 And this grace is of such efficacy and force in the soule where it entreth that it altereth the whole state thereof: making those things cleer, which were obscure before: those thinges easie, which were harde and difficult before. And for this cause also it is saide,

Of the force of grace.

sayde in scripture, too make a newe spirite and a newe hearte. As where Ezechiell talking of this matter, saith in the person of God: *I wil giue vntoo them a newe heart, and wil put a newe spirite in their bowels, that they may walke in my preceptes, and keepe my commaundements.* Can any thinge in the worlde bee spoken more plainely? Now for mortifiyng and conquering of our passiõs, which by rebellion do make the way of gods commaundementes vnpleasant. Saint Paule testifieth cleerly, that abundant grace is giuen to vs also by the death of Christe to doe the same: for hee saieth, *this wee know that our olde man is crucified also to the ende that the body of sin may be destroyed and we serue no more vnto sinne.* By the old man and the body of sinne Saint Paule vnderstandeth our rebellious appetite & concupiscence, which is so crucified and destroyed by the most noble sacrifice of Christe, as we may by the grace purchased vs in that sacrifice, in some good measure resiste and conquere this appetite, being freed so much as we are frõ the seruitude of sinne. And thys is that noble and entire victorie (in this worlde begun, and to bee finished in the woorlde to come) whiche God promised so long agoe

Eze. 11. and 36.

Rom. 6.

So *proueth S. Aug. li. 2. de pecca. merit. cap. 6.*

agoe to euerye Christian soule by the meanes of Christe, when he saide: Be not afraide, for I am with thee: steppe not aside, for I thy God haue strengthened thee, and I haue assisted thee: & the right hande of my iust (manne) hath taken thy defence. Beholde all that fight against thee shall bee confounded and put to shame: thou shalt seeke thy rebelles, and shalt not finde them: they shall bee as though they were not. for that I am thy Lord and God. Esay, 41.

7 Loe heere a full victorie promised vppon our rebels, by the helpe of the right hande of Gods iust man, that is, vpon our disordinate passions, by the ayd of grace frō Iesus Christ. And albeit these rebels are not heere promised too bee taken cleane away, but onely to bee conquered and confounded: yet is it saide: *That they shall bee as though they were not.* VVhereby is signified that they shall not hinder vs of our saluation, but rather aduaunce and further the same. For as wilde beasts, which of nature are fierce, and woulde rather hurt than profite mankinde: being mastered and tamed, become very commodious and necessarie for our vses: so these rebellious passions of ours whiche of themselues would *A similitude.*

woulde vtterly ouerthrow vs, beeing once ſubdued and mortified by the grace of God, doe ſtande in ſinguler ſteede to the practiſe and exerciſe of all kynde of vertues: as ‡ choller or anger, to the enkindling of zeale: hatred, to the purſuing of ſin: an hautye mind, to the reiectyng of the world: loue to the imbracing of all great & heroicall attemptes, in conſideration of the benefites receiued from God. Beſides this, the very conflict & combate it ſelfe, in ſubduing theſe paſsions is left vnto vs for our great good: that is, for our patience, humilitie, and victory in this life: and for our glory, and crowne in the life to come: as Saint Paule affirmed of himſelf, and confirmed to al others, by his example.

The vſe of paſsions moderated.

B.

‡ *A ſpecial point too be conſidered: for the rectifiyngs of one point of philoſophie: which is, that the ſoule doeth followe the temperature of the body. And this they holde,*

for that by experience it is commonly ſeen, that the diſpoſition of men is ſuch, as the nature of their complexion doth ſeeme to import. For commonly thoſe that are ſanguine, are pleaſant: thoſe that are flegmatike, ſlow: thoſe that are cholerike, earneſt: and thoſe that are melancholik, ſolitary: and ſuch like. And yet the truth is, that the ſoule doth not follow, but rather doth vſe ſuch temperature as the body hath: and that very well, and to good vſe, if the ſoule be good: but otherwiſe abuſeth it ill. For the complections are indifferent: neither good, nor ill of themſelues: but as they are vſed. But becauſe that moſt mens ſoules are ill (as we are all by originall corruption) therefore do moſt men abuſe their complexi-

one to ill: as bloud, to wantonnes, fleame, to sloth, choler, to anger; and melancholie, to secreat practises of deceite, or naughtines. VVhereas notwithstanding, those soules that are good, doe vse them well: as blood, to bee valiant, and cheerefull in goodnes; fleame, to moderate their affections with sobrietie, choler, to be earnest in the glorie of God; and melancholie, to studie and contemplation. VVhich point notwithstanding might easily bee pardoned to philosophers (that hold many things else as wrong as it) but that this one point of error with them, is the cause of some others besides in weightie matters. For out of this haue some of our Diuines taken their opinion, that the fountaine of sinne is originally in the bodie, and from it derined to the soule: and were the rather induced to thinke that the blessed Virgin was her selfe also conceiued without sinne, for that otherwise they did not so plainely see howe Christ taking flesh of her, should haue the same in himselfe without steine of sin. And of themselues there be that haue doubted of the immortalitie of the soule, for that supposing the soul to hange vpon the temperature of the bodie, they did not see howe it coulde be immortall, when as the temperature and bodie it selfe are knowne to be mortall.

8 Nowe then let the slothfull Christian go *Put his hands vnder his girdle*, as the scripture saieth: and say, *There is a lion in the way, and a lioneſſe in the path readie to deuour him*, that hee dare not go foorth of the doores. Let him say, *It is colde and therefore hee dareth not go to plow*. Let him say, *It is vneasie to labor, and therefore he cannot purge his vineyard*

Pro. 26.

Prou. 20

Prou. 24

of

of nettles and thistles, nor builde any wall about the same. That is, let him say his passions are stronge, and therefore he cannot conquer them: his bodie is delicate, and therefore he dare not put it to trauell: the way of vertuous life is harde and vneasie, and therefore he cannot apply himselfe therevnto. Let him say all this, and much more, which idle and slothfull Christians do vse to bring for their excuse: let him alledge it (I say) as much and as often as he will: it is but an excuse, and a false excuse, and an excuse most dishonorable and detractorie to the force of Christ his grace, purchased vs by his bitter passion, that now his yoke shoulde bee vnpleasant, seeing hee hath made it sweete: that nowe his burden shoulde be heauie, seeing he hath made it light: that nowe his commaundementes shoulde be greeuous, seeing the holy Ghost affirmeth the contrarie: that nowe we shoulde bee in seruitude of our passions, seeing hee hath by his grace deliuered vs, and made vs truely free. *If God be with vs, who will be against vs* (saieth the Apostle.) *God is my helper and defender* (saieth holy Dauid) *whom shall I feare, or at whome shall I tremble? If whole armies shoulde rise against mee: yet will I alway*

*Matt. 11
1. Ioh. 5.
Iohn. 8.
Rom. 7.
Rom. 8.
Ps. 26. 27*

may hope to haue the victorie. And what is the reason? *For that thou art with mee (O Lorde) thou fightest on my side: thou assistest mee with thy grace; by helpe whereof I shall haue the victorie*: though all the squadrons of my enimies, that is, of the flesh, the worlde, and the diuell, should rise against me at once: and I shall not onely haue the victorie, but also shall haue it easily, and with pleasure and delite. For so much signifieth Saint Iohn, in that (hauing saide that the commaundementes of Christ are not greeuous) he inferreth presently, as the cause thereof; *Quoniam omne quod natum est ex Deo vincit mundum*: For that all which is borne of God, conquereth the worlde. That is, this grace and heauenly assistance sent vs from God, doth both conquer the worlde, with all difficulties and temptations thereof: and also maketh the commandements of God easie, and vertuous life most pleasant and sweete. Psal. 22. 1. Ioh. 5.

9 But it may be you wil say Christ himselfe confesseth it to bee a yoke and a burden: howe then can it be so pleasant and easie as you make it. I answere that Christ addeth, that it is a sweet yoke, & a light burde. Wherby your obiection is taken away: and also *An obiection answered.*

also is signified further, that there is a burden which greeueth not the bearer, but rather helpeth and refresheth the same: as the burthen of feathers vppon a birdes backe beareth vp the birde, and is nothing at all greeuous vnto her. So also, though it be a yoke, yet is it a sweete yoke, a comfortable yoke, a yoke more pleasant then hony, or honie combe, as saith the prophet. And why so? Because we draw therein, with a sweete companion, we draw with Christ: that is, his grace at one end, and our § endeuor at the other. And because when a great oxe and a little doe drawe togither, the waight lieth all vpon the greater oxe his neck, for that he beareth vp quite the yoke from the other: thereof it commeth, that wee drawing in this yoke with Christ, whiche is greater then wee are, hee lighteneth vs of the whole burden, and onely requireth that wee shoulde goe on with him comfortably, and not refuse to enter vnder the yoke with him, for that the paine shal be his, and the pleasure ours. This hee signifieth expressly, when he saith, *Come you to me all that labor and are heaute laden, and I will refresh you.* Heere you see that he mooueth vs to this yoke, onely thereby to refresh

Psa. 118. 1

VVe draw with Christ B.

§ *The regenerate haue an indeuor framed in them by grace: but otherwise the natural children of Adam haue none such of themselues but onely to euill.*

Mat. 11.

refresh and disburden vs: to disburden vs (I say) and to refresh vs: and not any way to lode or agreeue vs: to disburden vs of the heauie lodings and yokes of this world: as frō the burden of care, the burden of melancholie, the burden of enuie, hatred, and malice, the burden of pride, the burden of ambition, the burden of couetousnesse, the burden of wickednesse: and hell fire it selfe. From al these burdens and miserable yokes, Christ woulde deliuer vs, by couering our neckes onely with his yoke and burden, so lightened and sweetened by his holy grace, as the bearing thereof is not trauelsome, but most easie, pleasant, and comfortable, as hath beene shewed.

10 Another cause why this yoke is so sweete, this burden so light, and this way of Gods commaundementes so pleasant to good men, is loue: loue (I meane) towardes God, whose commaundements they are. For euery man can tell, and hath experienced in himselfe, what a stronge passion the passion of loue is, and howe it maketh easie the verie greatest paines that are in this worlde. VVhat maketh the mother to take such paines in the bringing

2 *Loue maketh the way pleasant.*

The force of loue.

ging vp of her childe, but onely loue? VVhat causeth the wife to sit so attentiue at the bedde side of her sicke husband, but onely loue? VVhat moueth the beastes and birds of the aire, to spare from their own food, and to indanger their owne liues, for the feeding and defending of their little ones, but onely the force of loue? Ser. 9. de verbis Domini. Saint Austen doeth prosecute this point at large by many other examples: as of merchants, that refuse no aduenture of sea, for loue of gaine: of hunters, that refuse no season of euill weather, for loue of game: of soldiers, that refuse no daunger of death, for loue of the spoile. And he addeth in the ende: that if the loue of man can be so great towards creatures heere, as to make labour easie, and indeede to seeme no labour, but rather pleasure: howe much more shall the loue of good men towardes God make all their labour comfortable, which they take in his seruice?

The loue of Christ to his saintes: and of his saintes to him.

11 This extreme loue was the cause, why all the paines and afflictions which Christ suffered for vs, seemed nothing vnto him. And this loue also was the cause, why all the trauels and tormentes, which manie Christi-

Christians haue suffered for Christ, seemed nothing vnto them. Imprisonments, torments, losse of honour, goods, and life, seemed trifles to diuerse seruantes of God, in respect of this burning loue. This loue droue many virgins, and tender children to offer themselues, in time of persecution, for the loue of him which in the cause was persecuted. This loue caused holie Appollonia of Alexandria; being brought to the fire to be burned for Christ, to slip out of the hands of such as ledde her, and ioyfully to run into the fire of her selfe. This loue mooued Ignatius, the ancient martyr to say (being condemned to beastes, and fearing least they woulde refuse his bodie, as they had done of diuerse martyrs before) that he would not permit them so to doe, but would prouoke and stir them to come vpon him, & to take his life frō him, by rearing his bodie in peeces.

Euseb. li. 6 cap. 34.

Ieremie catalogo.

12 These are the effectes then of feruent loue, whiche maketh euen the things that are most difficult and dreadful of themselues, to appeere swete and pleasant: and much more the lawes and commandements of God, which in themselues are most iust, reasonable, holy, and easie:

Psl. 6. & 18 Matt. 11. 1. Ioh. 5.

Tract. 26. in Iohan. *Da amantem* (saith Saint Austen speaking of this matter) *et sentit quod dico: Si autem frigido loquor, nescit quid loquor:* Giue mee a man that is in loue with God, and hee feeleth this to be true, which I say: but if I talke to a colde Christian, hee vnderstandeth not what I say. And this is the cause why Christ talking of the keeping of his commaundementes, repeateth so often this worde loue, as the surest cause of keeping the same, for want whereof in the worlde, the worlde keepeth them not, as there he sheweth. **Ioh. 14.** *If you loue mee, keepe my commaundement*, saith he. And againe, *Hee that hath my commandementes and keepeth them, he is he that loueth me.* Againe, *Hee which loueth me will keepe my commaundementes.* *Mark this obseruation* In which last wordes, is to be noted, **Rom. 13 B.** that to the louer he saith *His commandement* in the § singular number, for that to such an one all his commaundementes are but one commaundement, according to the saying of Saint Paule, *That loue is the fulnesse of the lawe*: for that it comprehendeth all. But to him that loueth not, Christ saieth his commaundementes in the plurall number: signifying thereby, that they are both manie, and heauie to him: for that hee

§ *But a little before he vseth the plurall number in that case also. viz.* **Io. 14. 15**

wanteth loue, which should make thē easie. Which S. Iohn also expresseth, when he saith; *This is the loue of God, when wee keepe his commaundements, and his cōmādemēts are not heauie.* That is they are not heauy to him which hath the loue of God: otherwise no maruel though they be most heauye. For that euerye thing seemeth heauie, whiche wee doe against our liking. And so by this also (gentle Reader) thou mayest gesse, whether the loue of God bee in thee or no. 1. Ioh. 5.

13 And these are 2. meanes now, wherby the vertuous life of good mē is made easie in this world. There follow diuers others, to the ende that these negligent excusers may see, how vniust & vntrue this excuse of theirs is, concerning the pretended hardnes of vertuous liuinge: whiche in verye deede is indued with infinite priuiledges of comforte, aboue the life of wicked men euen in this world. And the next after the former, is a certaine special and peculiar light of vnderstāding, pertaining to the iust, and called in Scripture; *Prudentia sanctorum*: the wisedome of Sayntes: whiche is nothinge elsse, but a certayne sparkle of heauenly wisedome, bestowed by singular priuiledge vpō the vertuous in Prou. 9.

3 *Peculiar light of vnderstāding.*

this life: whereby they receiue moſte comfortable light, and vnderſtanding in ſpirituall matters, eſpeciallye touching their own ſaluation, and things neceſſary thervnto. Of which the prophet Dauid meant when hee ſaid: *Notas mihi feciſti vias vitæ*: Thou haſt made the waies of life known to mee. Alſo when he ſaid of himſelfe: *Super ſenes intellexi*: I haue vnderſtoode more than old men. And again in another place; *Incerta & occulta ſapientiæ tuæ manifeſtaſti mihi*: Thou haſt opened to me the vnknown & hiddē ſecrets of thy wiſdō. This is that lighte wherewith S. Iohn ſaith, that Chriſt lightneth his ſeruāts: as alſo that vnction of the holy Ghoſt whiche the ſame Apoſtle teacheth to be giuen to the godlie, to inſtruct thē in all things behooueful for their ſaluatiō. In like wiſe this is that writing of Gods law in mens heartes, whiche hee promiſeth by the prophete Ieremy: as alſo the inſtruction of menne immediatly from God himſelfe, promiſed by the prophet Eſaye. And finally, this is that ſoueraign vnderſtanding in the law, commandements, & iuſtifications of God, which holy Dauid ſo much deſired, and ſo often demaunded in that moſt diuine Pſalme, which beginneth: *Bleſſed are the vnſpotted*

Pſal. 16.
Pſa. 118.
Pſal. 50.
Iohn. 1.
1. Ioh. 2.
Ier. 31.
Eſay. 54.
Pſa. 118.

ted in the way: that is, in this life.

14 By this light of vnderstanding, and supernatural knowledge & feeling from the holy Ghost, in spyritual thinges, the vertuous are greatly holpen in the way of righteousnesse, for that they are made able to discern for their owne direction in matters that occurre, according to the saying of S. Paul; *Spiritualis omnia iudicat*. A spiritual man iudgeth of al things. *Animalis autem homo non percipit quæ sunt spiritus Dei:* But the carnal man cõceiueth not the thinges whiche appertain to the spirit of God. Doth not this greatly discouer the priuiledge of a vertuous life? The ioy, comfort, and consolation of the same: with the exceeding greate misery of the cõtrary part? For if two should walk together, the one blinde, & the other of perfect sight, which of them were like to bee wearye firste? VVhose iourney were like to be more paineful? Doeth not a litle grounde, weary out a blind man? Consider thẽ in how wearisome darknes the wicked do walke. Consider whether they be blind or no. Saint Paul saith in the place before alleadged, that they cannot cõceiue any spiritual knowledge: is not this a greate darkenesse? Agayne, the Prophet Esaye describeth

1. Cor. 2

1. Cor. 2

their state further, when hee saieth in the person of the wicked; *We haue groped like blind men after the walles, and haue stumbled at midday, euen as if it had beene in darknes.* And in another place the scripture describeth the same, yet more effectuously, with the painfulnes thereof, euen the mouthes of the wicked them selues, in these wordes: *The light of iustice hath not shined vnto vs, and the sunne of vnderstanding hath not appeared vnto our eies: we are wearied out in the way of iniquitye and perdition, &c. This is the talke of sinners in hell.* By which woordes appeareth, not only that wicked men do liue in great darknes: but also that this darknes is most paineful vnto them: and consequently that the contrary light, is a great easement to the way of the vertuous.

Esai. 65.

Sap. 5.

4 *Interna! consolation.*

15 Another principal matter, whiche maketh the way of vertue easie & pleasant to them that walke therin, is a certaine hidden and secret consolation, whiche God powreth into the hearts of them that serue him. I call it secret: for that it is knowen, but of such only as haue felte it: for whiche cause, Christ himselfe calleth it: *Hidden manna, knowne onely to them, that receiue it.* And the prophet saith of it: *Great is the multitude of thy sweetnesse (O Lorde) whiche*

Apo. 2.

Psal. 30.

then

thou haſt hidden for them that feare thee. And again in another place: *Thou shalt lay aside (O Lord) a ſpeciall choſen raine or deawe for thine inheritance.* And another prophet ſaith in the perſon of God, talking of the deuout ſoule that ſerueth him: *I wil lead her aſide into a wilderneſs: & there I wil talke vnto her heart.* By al which words of *VVildernes, ſeparating, choyſe and hidden,* is ſignified, that this is a ſecrete priuiledge beſtowed onely vppon the vertuous, and that the carnall heartes of wicked men, haue no part or portion therein. But nowe, howe greate and ineſtimable the ſweetneſſe of this heauenly conſolation is, no tongue of man can expreſſe: but wee may coniecture by theſe words of Dauid, who talking of this celeſtial wine, attributeth to it ſuche force, as to make all thoſe drunken that taſt of the ſame: that is, to take from them, all ſenſe & feeling of terreſtrial matters, euen as Saint Peter hauing drunke a little of it vppon the mount Thabor, forgat him ſelfe preſently and talked as a man diſtracted, of buildinge tabernacles there, and reſting in that place for euer. This is that *Torrens voluptatis,* that ſweet ſtreame of pleaſure, as the prophet calleth it, whiche commeth from the mountaines of heauen, wa-

Pſal. 67.
Oſee. 2.
Pſa. 35. & 64.
Mat. 17. Mark. 9. Luc. 9.
Pſal. 35.
Eſai. 29.

tereth (by secret waies & passages) the hearts and spirits of the godlie, & maketh them drunken with the vnspeakable ioy, which it bringeth with it. This is a little taste in this life of the very ioyes of heauen bestowed vppon good men, to comforte them withall, and to incourage them to goe forward. For as merchauntes desirous to sell their wares, are content to let you see and handle, and sometimes also to taste the same, thereby to induce you to buy: so GOD almightye, willing (as it were) to sel vs the ioyes of heauen, is content to imparte a certayne taste before hande to such as he seeth are willing to buy: thereby to make them come off roūdly with the price, and not to stick in paying so much, & more, as hee requireth. This is that exceeding ioye and Iubile in the harts of iust men, whiche the Prophet meaneth when hee sayeth: *The voyce of exultation and saluation is in the tabernacles of the iuste.* And agayne; *Blessed is that people that knoweth iubilation:* that is, that hath experienced this extreame ioy & pleasure of internal consolation. Saint Paule had tasted it when hee wrote these words, amidst al his labours for Christ: *I am filled with consolation, I ouerflowe exceedingly abound in all ioy, amidst our*

A similitude.

Apoc. 3.

Psa. 117

2. Cor. 7

our tribulations. VVhat can bee more effectually saide or alleadged, to prooue the seruice of God pleasant, than this? Surely (good reader) if thou hadst tasted once but one drop of this heauēly ioy, thou wouldest giue the whole worlde to haue another of the same, or at the leastewise, not to leese that one againe.

16 But thou wilt aske mee: VVhy thou beeing a Christian as well as other, hast yet neuer tasted of this consolation? To which I answere, that (as it hath been shewed before) this is not meate for euery mouth: but A *chosen moisture laid aside for Gods inheritance onely. This is wine of Gods owne seller, layde vp for his spouse*: as the Canticle declareth. That is, for the deuoute soule dedicated vnto Gods seruice. This is a teat of comforte, onelye for the childe to sucke, and fill himselfe withall, as the Prophet Esay testifieth. The soul that is drowned in sinne and pleasures of the world, cannot be partaker of this benefite: neyther the heart repleniſhed with carnall cares and cogitations. For as Gods Arke, and the idoll Dagon could not stande together vppon one altar: so cannot Christe and the worlde stande together in one heart. God sent not the pleasaunt Manna

The way to come to spiritual consolation.

Psal. 67.

Cant. 1.

Esai. 66.

1. Re. 5.
Ioh. 8. 14
15. 16.
1. Ioh. 2.

vnto the people of Israel, as long as their flower and chibals of Egypt lasted: so neither wil he send this heauenly consolation vnto thee, vntill thou haue rid thy selfe of the cogitations of vanitie. Hee is a wise merchant, though a liberall: hee will not giue a taste of his treasure, where hee knoweth there is no will to buy. Resolue thy selfe once indeede to serue God, & thou shalt then feele this ioye that I talk of, as many thousande before thee haue done, and neuer yet any man was heerein deceiued. Moses first ran out of Egypt, to the hilles of Madian, before God appeared vnto him: and so must thy soule goe out of worldly vanitye, before she can looke for these consolations. But thou shalt no sooner offer thy selfe throughly to Gods seruice, than thou shalte finde intertainment aboue thy expectation. For that his loue is more tender indeed vpon them that come newly to this seruice, than vppon those which haue serued him of old: as he sheweth plainely by the parable of the prodigal sonne: whom hee cherished with much more dalliance & good cheere, then hee dyd the elder brother, whiche hadde serued hym of longe time. And the causes heereof are twoo:

Exo. 2.

Luc. 15.

Beginners chiefly cherished with spirituall consolation.

the

the one for the ioy of the new gotten seruant, as it is expressed by S. Luke in the text: the other least he finding no consolation at the beginning, should turne backe to Egypt again: as God by a figure in the children of Israel declareth manifestly in these woordes: *When Pharao had let goe the people of Israel out of Egypt: God brought them not by the countrie of the Philistines, which was the neerest way, thinking with himselfe that it might repent them if they should see warres streight way rise against them, and so should return into Egipt againe.* Exo.13. Vppon which two causes thou mayest assure thy selfe of singuler consolations and comfortes in the seruice of God (if thou wouldest resolue thy selfe thereunto) as all other men haue founde before thee: and by reason thereof haue prooued the way not harde, as worldly menne imagine it: but most easie, pleasant, and comfortable, as Christe hath promised. Mat.11.

17 After this priuiledge of internal consolation insueth another, making the seruice of God pleasant, whiche is the testimonie of a good conscience, wherof Saint Paul made so great account, as he called it *His glory*. And the holy Ghoste saiethe of it further, by the mouth of the wise manne: *Secun-* Pro.15. 5 *The quiet of conscience.* 2.Cor.1.

ments quasi iuge conuiuium: A ſecure mind, or a good conſcience is a perpetuall feaſt. Of which we may inferre, that the vertuous man hauing alwaies this ſecure minde, and peace of cõſcience, liueth alwayes in feſtiuall glory and glorious feſting. And how then, is this life hard or vnpleſant, as you imagin? on the contrarie ſide, the wicked man hauing his conſcience vexed with the priuitie of ſinne, is alwaies tormented within it ſelfe: as we reade that Cain was, hauing killed his brother Abel: & Antiochus, for his wickednes done to Ieruſalem: & Iudas for his treaſon againſt his maſter: and Chriſt ſignifieth it generally of all naughtie men, when he ſaieth: that *They haue a worme which gnaweth their conſcience within.* The reaſon whereof the ſcripture openeth in another place, when it ſaith: *All wickednesſe is full of feare, giuing teſtimonie of damnation againſt it ſelfe: and therfore a troubled conſcience alway ſuſpecteth cruel matters.* That is, ſuſpecteth cruell things to be imminent ouer it ſelfe, as it maketh account to haue deſerued. But yet further, aboue all other, holye Iob moſte liuely ſetteth forth this miſerable ſtate of wicked mẽ, in theſe words: *A wicked man is prouoked al the dayes of his life, though the time be vncertaine how long hee ſhall play the*

Gen. 4.
1. Mac. 6
Mat. 27.
Act. 1.
Mark. 9.
Sap. 7.
Iob. 15.

The trouble of an euill conſcience.

the tyrant: the ſounde of terror is alwayes in his eares, and although it bee in time of peace, yet hee alway ſuſpecteth ſome treaſon againſte him: he beleeueth not that hee can riſe again: from darkeneſſe, too light: expecting on euerye ſide the ſword to come vppon him. VVhen hee ſitteth downe to eate, hee remembreth that the day of darkneſſe is readie at hand for him: tribulation terrifieth him, and anguiſh inuironeth him, euen as a king is inuironed with ſouldiers when he goeth to warre.

18 Is not this a marueilous deſcriptiō of a wicked cōſcience vttered by the holy ghoſte himſelfe? VVhat can be imagined more miſerable then this man, which hath ſuch a butchery and ſlaughter houſe within his own hart? VVhat fears, what anguiſhes are here touched? S. Chriſoſtom diſcourſeth notably vpō this point: Such is the cuſtō of ſinners (ſaieth he) that they ſuſpect al things: doubt their own ſhadowes: they are afeard of euery litle noyſe: & think euery mā that cōmeth towards thē, to come againſt thē. If men talke togeather, they thinke they ſpeake of their ſins. Such a thing ſin is, as it bewrayeth it ſelfe, though no man accuſe it: it cōdēneth it ſelf, though no mā beare witnes againſt it: it maketh alwayes ỹ ſinner fearful, as iuſtice doth the cōtrary. Heare how the ſcripture doth

Hom. 8. ad Pop. Antiochenum.

doth describe the sinners feare, & the
Pro. 28. iust mans libertie: *The wisked man flieth though no man pursue him* (saith the scripture) VVhy doth he flie if no man do pursue him? For that he hath within his conscience an accuser pursuinge him, whom alwaies he carrieth about hym. And as he cannot flie from hym selfe: so cannot hee flie from his accuser within his conscience: but wher soeuer hee goeth, hee is pursued and whipped by the same, and his wound incurable. But the iust man is nothing
Pro. 28. so: *The iust man* (saith Salomon) *is as confident as a Lion.* Hitherto are the words of S. Chrisostome.

6 *The hope of vertuous man.*

19 VVhereby, as also by the scriptures alleadged, we take notice yet of another prerogatiue of vertuous life, which is hope or confidence, the greatest treasure, the richest iewell, that Christian men haue left them in this life. For by thys we passe through all afflictions, al tribulations and aduersities, moste ioyfully, as Saint Iames signifieth. By this we say with Saint
Iaco. 5. Paule: *VVe do glory in our tribulations, knowing that tribulation woorketh patience: and*
Rom. 5. *patience proofe: and proofe hope: which confoundeth vs not.* This is our moste strong and mightie comfort, thys is our sure ankor in all tempestuous times, as S.

Paul

Paule sayeth: *VVee haue a most strong so-* Heb6.
lace (saieth hee) whiche doe flie vnto the hope
proposed, too laye handes on the same: whiche Ephes.6.
hope, wee holde as a sure and firme armour 1.The.1.
of our soule. This is that noble *Galea salutis*, the head peece of saluation, as the same Apostle calleth it, which beareth off all the blowes that this woorlde can lay vppon vs. And finally, this is the only rest set vppe in the hearte of a vertuous man: that come life, come death: come health, come sickneſſe: come wealth, come peuertie: come prosperitie, come aduersitie: come neuer so tempestuous stormes of persecution, hee sitteth downe quietly, and saith calmlye with the Prophet: *My* Psal.55.
trust is in God, and therefore I feare not what
flesshe can doe vnto mee. Nay, further with holye Iob amidst all his miseries hee
sayeth: *Si occiderit me, in ipso sperabo*: If Iob.13.
God shoulde kyll mee, yet woulde I trust in him. And this is (as the scripture sayde before) to bee as confident as a Lion, whose propertie is to shew most courage, when hee is in greatest perill, and neerest his death.

20 But nowe as the holy Ghost saieth: *Non sic impii, non sic.* The wycked Psal.1.
cannot say this: they haue no part in this confidence, no interest in this consolation: *Quia spes impiorum peribit*, saith Pro.10.
the

the ſcripture: The hope of the wicked men is vaine and ſhall periſh. And a-
Pro. 11. gaine: *Praſtolatio impiorum furor*: The expectation of wicked mē is furie. And yet further: *Spes impiorum abhominatio a-*
Iob. 11. *nimæ*: The hope of wicked men is abhomination, and not a comfort vnto their ſoul. And ỳ reaſon hereof is dou ble. Firſt, for that in very deed (thogh they ſay the contrary in wordes) wicked men doe not put their hope and confidence in God: but in the world and in their riches: in their ſtrength: friendes and authority: and finally, in
Iere. 17. the *Deceiuing arme of man*. Euen as the Prophete expreſſeth in their perſon,
Eſa. 28. whē he ſaith: *we haue put a lye for our hope*. That is, wee haue putte our hope in thinges tranſitorie, which haue deceiued vs: and this is yet more expreſſed by the ſcripture, ſaying: *The hope of*
Sap. 5. *wicked mē is as chaff, which the wind bloweth away, & as a bubble of water which a ſtorm diſpearſeth: and as a ſmoke which the wind bloweth abroade: and as the remembraunce of a gueſt that ſtayeth but one day in his inne*. By all which metaphors, the holy ghoſte expreſſeth vnto vs, both the vanitie of the things, wherin indeed the wicked doe put their truſt, and how the ſame faileth them after a little time, vppon euery ſmall occaſion of aduerſity that falleth

falleth out.

21 This is that also which God meneth, when he so stormeth and thundereth against those whiche goe into Egypt for help, and do put their confidence in the strength of Pharao, accursing them for the same: & promising that it shall turne to their owne confusion: which is properly to be vnderstoond of all those, which put their chiefe confidence in worldly helpes: as all wicked mē do, whatsoeuer they dissemble in wordes to the contrary. For which cause also of dissimulatiō, they are called hypocrites by Iob: For wheras the wise man saith: *The hope of wicked men shall perish.* Iob saieth: *The hope of hypocrites shall perish.* Calling wicked men hypocrites, for that they say, they put their hope in God, whereas in deede they putte it in the worlde. VVhich thing beside the scripture, is euident also by experience. For with whom doth the wicked man consult in his affayres and doubtes? VVith God principally, or with the worlde? VVhom doth he seeke to, in his affliction? VVhom doth hee call vppon in hys sickneſſe? From whom hopeth he comfort in his aduersities? To whom yeeldeth hee thankes in his prosperities? VVhen a worldly man taketh

Esa. 30. and 36.

Ier. 17. 48

Pro. 10. Iob. 8.

in

in hande any woorke of importance, doth he first consult with God about the euent therof? Doth he fall downe on his knees, and aske his aid? Doeth he referre it wholy & principally too hys honour? If he doe not: howe can he hope for aide therein at his hands? How can hee repayre to him for assistance, in the dangers and lets that fal out about the same? How can he haue any confidence in him, which hath no part at all in that work? It is hypocrisie thē (as Iob truly saith) for this man to affirm that his confidence is in god: whereas in deede, it is in the worlde: it is in pharao: it is in Egypt: it is in the arme of man: it is in a lie. He buildeth not his house with the wise man vpon a rocke: but with the foole vpō the sandes: and therefore (as Christe well assureth hym:) *VVhen the rayne shal*
Mat. 7. *come, and the floods descende, and wyndes blow, & altogether shal rush vpon the house* (which shall bee at the houre of death) *then shal this house fal, & the fal of it shalbe great:* Great, for the change that he shall see: great, for the great horror which he shall conceiue: great, for the great miserie which hee shall suffer: great, for the vnspeakable ioyes of heauen lost: great, for the eternall paines of hell fallen into: great euery way assure

sure thy selfe (deere brother) or else the mouth of God would neuer haue vsed this word, great, & this is sufficient for the first reason, why the hope of wicked men is vaine: for that indeede they put it not in God, but in the world.

22 The second reason is, for that albeit they shoulde put their hope in God (yet liuing wickedly) it is vaine, and rather to be called presumption than hope. For vnderstanding wherof, it is to be noted; that as there are two kinds of faith recoũted in scripture (the one a deade faith without good workes, that is, which beleeueth all you say of Christ, but yet obserueth not his commaundements; the other a liuely, a iustifying faith, which beleeueth not onely, but also worketh by charitie, as Saint Paules words are:) so are there two hopes following these two faiths: the one of the good, proceeding of a good conscience, whereof I haue spoken before; the other of the wicked, resting in a guiltie conscience, which is indeede no true hope, but rather presumption. This Saint Iohn prooueth plainely, when he saith. *Brethren if our heart reprehende vs not, then haue we confidence with God.* That is, if our heart be not

Wicked men cannot hope in god.

Iacob. 2. Matt. 7. 1. Co. 13 and 15. Rom. 1. Gal. 3. Eph. 2.

1. Ioh. 3.

not guiltie of wicked life. And the wordes immediately following doe more expresse the same, which are these; *VVhensoeuer we aske we shall receiue of him, for that we keepe his commandements, and doe those thinges which are pleasing in his sight*. The same confirmeth Saint
1. Tim. 1 Paul, when hee saith, that *The ende of Gods commaundements is charitie from a pure heart, and a good conscience*. VVhich wordes, Saint Austen expounding in diuers words, and in diuers places of his workes, prooueth at large, that without a good conscience, there is no true hope that can bee conceiued.
Saint Austen lib. de doct. Chri. cap. 37. Saint Paule (saith he) addeth (from a good conscience) Bicause of hope: for hee which hath the scruple of an euill conscience, despaireth to attaine that which he beleeueth. And again; Euerie mans hope is in his own conscience, according as he feeleth himselfe to loue God. And again, in anoother booke, the Apostle putteth a
Saint Austen in praefat. Ps. 31 good conscience for hope, for hee onely hopeth which hath a good conscience: and he whom the guilt of an euill conscience doth pricke retireth back from hope, and hopeth nothing but his owne damnation. I might heere repeat a greate manie more priuileges and prerogatiues of a ver-

vertuous life, which make the same easie, pleasant, and comfortable, but that this chapter groweth to be longe and therefore I will onely touch (as it were in passing by) two or three of the other points of the most principal: which notwithstanding would require large discourses to declare the same, according to their dignities. And the first is the inestimable priuilege of libertie and freedome, which the vertuous doe enioye aboue the wicked, according as Christ promiseth in these wordes, *If you abide in my commaundements, you shal be my scholers indeede, and you shall knowe the trueth, and the trueth shall set you free.* VVhich wordes Saint Paule as it were expounding, saith; *VVhere the spirite of the Lord is, there is freedome.* And this freedom is ment, from the tyranny and thraldome of our corrupt sensualitie and concupiscence, whereunto the wicked are so in thraldome as there was neuer bondman so in thraldome to a most cruell and mercilesse tyrant. This in part, may bee conceiued by this one example. If a man had maryed a rich, beutifull and noble gentlewoman adorned with al gifts & graces, which may bee deuised to bee in a woman: and yet notwithstanding should bee

7 *Libertie of the soul.*

John 8.

2. Cor. 3

An example to expresse the bondage of wicked men to their sensualitie.

so

so sotted and intangled with the loue of some soule & dishonest begger, or seruile maide of his house, as for her sake to abandon the companie and friendship of the said wife: to spende his time in daliance and seruice of his base woman: to runne, to goe, to stand at her appointment: to put all his liuing & reuenues into hir hands, for her to consume and spoile at her pleasure: to denie her nothing, but to waite and serue her at her beck: yea, and to compel his said wife to do the same: woulde you not thinke this mans life miserable and most seruile? And yet surely, the seruitude whereof we talke, is farre greater, & more intollerable than this. For no woman or other creature in the worlde, is, or can be of that beautie or nobilitie, as the grace of Gods spirite is, to whom man by his creation was espoused, which notwithstanding we see abandoned, contemned, and reiected by him, for the loue of sensualitie her enimie, and a most deformed creature in respect of reason: in whose loue notwithstanding, or rather seruitude, we see wicked men so drowned, as they serue her day and night with all paines, perils, and expenses, and do constraine also the good motions

tions of Gods spirite to giue place at euery becke and commandement of this new mistres. For wherefore do they labour? VVherefore doe they watch? VVherefore doe they heape riches togither, but only to serue their sensualitie, and her desires? VVherefore do they beate their braines, but onely to satisfie this cruel tyrant and her passions?

23 And if you will see indeede how cruell and pitifull this seruitude is: consider but some particular examples thereof. Take a man whome shee ouer-ruleth in any passion: as for example, in the lust of the flesh, and what paines taketh hee for her? Howe doth he labour, how doth he sweate in his seruitude? How mightie and strong doeth hee feele her tyrannie? Remember the strength of Samson, the wisedome of Salomon, the sanctitie of Dauid ouerthrowne by this tyrannie. Iupiter, Mars, and Hercules, who for their valiant acts otherwise were accounted gods of the Painims: were they not ouercome and made slaues by the inchauntment of thys Tyrant? And if you wyll yet further see of what strength shee is, and howe cruelly shee executeth the same vpon those that Christ hath not de-

The misery of a man ruled by sensualitie.

1.Re.11. Iudg.14. 3.Re.11

deliuered from her bondage: consider (for examples sake in this kinde) the pitiful case of some disloyal wife, who, though she knowe that by committing adulterie, she runneth into a thousand dangers and inconueniences (as the losse of Gods fauour, the hatred of her husband, the danger of punishmēt, the offence of her frinds, the vtter dishonor of her person (if it be knowne, and finally the ruin and perill of bodie and soule) yet to satisfie this tyrant, she wil venter to commit the sinne, notwithstanding any dangers or perils whatsoeuer.

An ambitious man.

24 Neither is it onely in this one point of carnall lust, but in all other, wherein a man is in seruitude to this tyrant, and her passions. Looke vpon an ambitious or vaine glorious man, see how he serueth this mistres: with what care and diligence hee attendeth her commaundements, that is, to followe after a little winde of mens mouthes: to pursue a little feather flying before him in the aire: you shall see that hee omitteth no one thing, no one time, no one circumstance for gaining thereof. He riseth betime, goeth late to bed: trotteth by day, studieth by night: heere hee flattereth, there he dissembleth, heere he

he stoopeth, there hee looketh bigge: here he maketh friends, there he preuenteth enimies: And to this onely end hee referreth all his actions, and applieth all his other matters: as, his order of life, his company keeping, his sutes of apparel, his house, his table, his horses, his seruants, his talke, his behauior, his iests, his lookes, and his very going in the streete.

25 In likewise he that serueth his ladie in passion of couetousnesse: what a miserable slauerie doth he abide? His hearte being so walled in prison with monie, as he must onely thinke thereof, talke thereof, dreame thereof, and imagin only new wayes to get the same, and nothing else. If you shold see a Christian man in slauery vnder the great Turke, tied in a gallie by the leg with chaines there to serue by rowing for euer: you could not but take compassion of his case. And what then shall wee doe of the misery of this man, who standeth in captiuity to a more base creature thã a Turk, or any other reasonable creture ẏ is, to a pece of mettal, in whose prison he lieth bound, not only by ẏ feete, in such sort as hee may not goe any where against the commoditie and commandement of the same: but also

A couetous man.

also by the hands, by the mouth, by the eyes, by the eares, and by the hart, so as he may neither doe, speake, see, heare, or thinke any thing, but the seruice of the same? VVas there euer seruitude so great as this? Doth not
Iohn. 8. Christ say truely, nowe, *Qui facit peccatum seruus est peccati*: Hee that doeth
Rom. 6. 2. Pet. 2. sinne, is a slaue vnto sinne? Doth not S. Peter say well, *A quo quis superatus est, huius & seruus est*: A man is a slaue to that whereof he is conquered.

26 From this slauerie then are the vertuous deliuered, by the power of Christ, and his assistance: insomuch, as they rule ouer their passions in sensualitie, and are not ruled thereby. This God promised by the pro-
Ezec. 34. phet Ezechiel, saying, *And they shall know that I am their Lord, when I shal breake the chaines of their yoke, and shal deliuer them from the power of these that ouer-ruled them before.* And this benefite holie Dauid acknowledged in himselfe, when hee vsed these most effectuous wordes to
Psa. 90. God, *O Lorde, I am thy seruaunt, I am thy seruant, and the childe of thy handmaid: thou hast broken my bones, and I will sacrifice vnto thee the sacrifice of praise.* This benefit also acknowledgeth S. Paul, when he
Rom. 6. saith, that *Our old man was crucified, to the ende the bodie of sinne might be destroyed, and*

we

we be no more inseruitude to sin: vnderstanding by the old man, & the bodye of sinne, our concupiscence, mortified by the grace of Christ in the children of God.

27 After this priuiledge of freedō, followeth another of no lesse importance than this, and that is, a certayne heauenlye peace, and tranquility of mynde, according to the saying of the Prophet: *Factus est in pace locus eius:* Hys place is made in peace. And in another place: *Pax multa diligentibus legem tuam:* Ther is great peace to thē which loue thy lawe. And on the contrarye side the Prophet Esaye repeateth this sentence often from God: *Non est pax impiis dicit Dominus:* The Lorde saieth: There is no peace vnto the wicked. And another prophete saieth of the same men: *Contrition & infelicitey is in their wayes, and they haue not knowne the way of peace.* The reason of this difference hath bin declared before in that, whiche I haue noted of the diuersity, of good & euil mē touching their passions. For the vertuous, hauing now (by the ayde of Christ his grace) subdued the greatest force of their saide passions, do passe on their life most sweetly and calmely, vnder the guyde of hys spyrite, without anye perturba-

Peace of minde.

Psal. 75. Psa. 118

Esai. 48. 57.

Psal. 13.

tions that much trouble them, in the
Rom. 11 greatest occurrents of this life. But the wicked mē, not hauing mortified the said passions, are tossed and troubled with the same, as with vehement and contrary winds. And therefore their
Esai. 57. state & condition is compared by E-
Iaco. 3. say to a tempestuous sea, that neuer is quiet: and by Saint Iames, to a citie or countrie, where the inhabitants are at warre & sedition among themselues. And the causes heereof are twoo:
Two causes of disquietnes in wicked men. first, for that the passions of concupiscence, being many and almost infinite in number, do lust after infinit things, and are neuer satisfied, but are lyke those blood-suckers whiche the wyse
Pro. 30. man speaketh of, that crye alwayes Giue, giue, & neuer ho. As for example: when is the ambitious man satisfied with honor? Or the incontinent man, with carnality? Or the couetous man with money? Neuer truely: and therefore, as that mother cannot but be greatly afflicted, which shuld haue many childrē crying at once for meat, she hauing no breade at all to breake vnto them: so the wicked man, beeing greedily called vppon, by almost infinit passions, to yeeld thē their desires, must needs bee vexed and pitifully tormented; especially, beeing not able

to

to satisfie anye one of their smalleſt demands.

28 Another cauſe of vexation is, for that theſe paſſions of diſordinate concupiſcence, be oftentimes one contrary to the other, & do demand contrary things, repreſenting moſt liuely the confuſion of Babel: where one tongue ſpoke againſt another, & that in diuers, and contrary languages. So we ſee oftentimes, that the deſire of honor ſaith; Spend here: but the paſſion of auarice ſaith; Hold thy hands. Lechery ſaith: Venture here: but pride ſaith: No, it maye turne to thy diſhonour. Anger ſaith: reuenge thy ſelfe heere: but ambition ſaieth: It is better to diſſemble. And finally, heere is fulfilled that, which the prophet ſaith; *Vidi iniquitatem, & contradictionem in ciuitate*: I haue ſeene iniquity, and contradiction in the ſelfe ſame citie. Iniquitie, for that al the demaunds of theſe paſſions are moſte vniuſt, in that they are againſt the word of God. Contradiction, for that one crieth againſt the other in their demaundes. From al which miſeries God hath deliuered the iuſt, by giuing them hys peace, *which paſſeth al vnderſtanding*, as the Apoſtle ſaith, and which the world can neuer giue nor taſt of, as Chriſte him-

Gen. 11.

Pſal. 54.

Phil. 4. Io. 14. 17. Mat. 10.

selfe affirmeth.

29 And these many causes may be alleadged now (besides many others, which I passe ouer) to iustifie Christes words, that his yoke is sweet & easie: to wit, the assistance of grace: the loue of God: the lighte of vnderstanding from the holye Ghoste: the internall consolation of the minde: the quiet of conscience: the confidence thereof proceeding: the lybertie of soule and bodie; with the sweetest of our spirites, both towardes God, towardes our neighbour, and towards our selues. By all whiche meanes, helps, priuiledges, & singular benefits, the vertuous are assisted aboue the wicked, as hath been shewed: and their waye made easie, lighte, and pleasaunt. To which also we may adde as the laste, but not the least comfort, the expectation of reward: that is of eternal glorie and felicitye to the vertuous: and euerlasting damnation vnto the wicked. O how great a matter is this, to cõfort the one, if their life were painfull in godlines: and to afflicte the other, amidst al their great pleasure of sin! The laborer, when he thinketh on his good paye at night, is incouraged to goe through though it be paineful to him. Two that shoulde passe together

Expectatiõ of reward.

An example.

gether towards their coũtrey, the one to receiue honor for his good seruice done abroad; the other as prisoner to be arraigned of treasons, committed in forraine dominions against his soueraigne, could not be like merrye in their Inne vpon the way, as it seemeth to me: & though he that stood in dãger, should sing, or make shew of courage and innocencie, and set a good face vppon the matter: yet the other might wel thinke, that his hearte had many a colde pul within him: as no doubt but al wicked men haue, when they thinke with them selues of the life to come. If Ioseph and Pharaos baker had known both their distinct lots in prison (to wit, that on suche a day the one should be called forth to be made Lord of Egypt, & the other to be hanged on a paire of gallows) they could hardly haue been equally merry: whiles they liued together in time of their imprisonment. The like may be said, and much more truly, of vertuous & wicked men in this world. For when the one doth but think vpon the day of death (which is to bee the day of their deliuerance from this prison) their heartes cãnot but leap for very ioy, cõsidering what is to insue vnto thẽ after. But the other are af- Gen. 40. 41. 43.

flicted, and fal into melancholy, as often as mention or remembraunce of death is offered: for that they are sure that it bringeth with it their bane, according as the scripture saith: *The wicked man being dead, there remayneth no more hope vnto him.*

Pro. 12.

30 VVel then (deere brother) if all these things be so, what shoulde staye thee now at length to make this resolution, which I exhort thee vnto? wilt thou yet say (notwithstanding al this) that the matter is hard, and the waye vnpleasant? Or wilte thou beleeue others that tel thee so, thogh thei know lesse of the matter thã thy self? Beleeue rather the word & promise of Christ which assureth thee the contrary: beleeue the reasons before alleadged, which do proue it euidently: beleeue the testimonye of them whiche haue experienced it in them selues (as of king Dauid, S. Paule, and S. Iohn the Euangelist, whose testimonies I haue alleadged before of their own proof) beleeue many hundreds, which by the grace of God are conuerted dailye in Christendom from vitious life, to the true seruice of God: al which do protest themselues to haue founde more, than I haue sayde, or can saye in this matter.

Mat. 11

31 And

31 And for that thou maiest reply here, and saye, that such men are not where thou art, to giue this testimony of their experience: I can, & do assure thee, vpon my conscience before God, that I haue talked with no small nũber of suche my selfe, to my singular comfort, in beholding the strõg hand and exceeding bountifulnes of Gods swetnesse towards them in this case. Oh (deere brother) no tongue canne expresse, what I haue seene heerein: and yet sawe I not the least parte of that which they felt. But yet this may I say: that those which are knowne to bee skilfull, and to deale so sincerely withall, that others disburden theyr consciences vnto them for their comforte or counsell, are some parte of those, wherof the prophet ‡ saith: *That they worke in multitudes of waters, and do see the maruels of god in the depth:* In the depth (I saye) of mens consciences, vttered with infinite multitudes of teares, when GOD toucheth the same, with his holye grace. Beleeue mee (good Reader) for I speake in trueth before our Lord Iesus, I haue seene so greate and exceeding consolations, in diuers greate sinners after their conuersion, as no heart can almost conceyue: and

B.

§ *The sound lier that the Gospel is any wher receiued, the more examples of sound conuersion are there to bee found: and yet on the other side, it is not to be denied, but that a kind of remorse and sorrowing (especially for the externall, or grosser offences) is oft to be founde, not only among counterfeit Christians but among the heathen also.*

‡ Psal. 106.

the hearts which receiued them, were hardly able to contein the same: so aboundantly stilled down the heauēly deaw from the most liberal and boūtiful hand of God. And that this may not seeme straunge vnto thee, thou must know, that it is recorded of one holy man called Effrem, that hee had so marueilous great consolations after his conuersion, as hee was often constrayned to crie out to God: O Lord retire thy hand from me a little, for that my heart is not able to receiue so extreame ioy. And the like is written of S. Barnard: who for a certayne time after his conuersion from the world, remained as it were depriued of his senses by the excessiue consolations he had from God.

Gefr. in vita Bern.

32 But yet if al this cannot moue thee, but thou wilt stil remaine in thy distrust, heare the testimonye of one, whō I am sure thou wilte not discredite, especially speaking of his owne experience in himselfe. And this is the holy martyr and doctor S. Cyprian, who writing of the very same matter to a secret friend of his, called Donatus, confesseth, that he was before his conuersion of the same opinion that thou art of: to wit, that it was impossible for him to chāge his maners, & to finde

Lib. ep. 1.

find such comfort in a vertuous life as after he did: being accustomed before to all kinde of loose behauior. Therfore he beginneth his narration to his friend in this sort: *Accipe quod sentitur antequam dicitur.* Take that whiche is left, before it be learned: and so foloweth on with a large discourse, shewing that he proued now by experiēce which he could neuer beleeue before his conuersion, though God had promised the same. The like writeth S. Augustine of himselfe in his bookes of confession: shewing that his passions woulde needes perswade him before his conuersion, that he shuld neuer be able to abide the austeritie of a vertuous life, especially touching the sinnes of the flesh (wherein he had liued wantonly, vntil that time): it seemed impossible that he could euer abandon the same, and liue chastlye: which notwithstanding he felt easie, pleasaunt, and without difficultie afterward. For that hee breaketh into these wordes: My God let mee remember and confesse thy mercies towards me: let my very bones reioyce and say vnto thee: *O Lord, who is like vnto thee? Thou hast broken my chaines and I wil sacrifice to thee a sacrifice of thanksgiuing.* These chains were the chaines of concupiscence,

Lib. 6. conf. cap. 12.

Lib. 8. conf.

Psal. 34.

Psal. 115.

cupiſcence, whereby we ſtood bounden in captiuitie before his conuerſiō as he there confeſſeth: but preſently thereupon he was deliuered from the ſame, by the help of Gods moſt holie grace.

33 My councell ſhould be therefore (gentle Reader) that ſeeing thou haſt ſo many teſtimonies, reaſons, & promiſes of this matter, thou ſhouldeſt at leaſt proue once by thine owne experience, whether this thing bee true or no: eſpecially ſeeing it is a matter of ſo great importance, and ſo worthie thy tryall: that is, concerning ſo neere thy eternall ſaluation as it doeth. If a meane felow ſhould come vnto thee, & offer, for hazarding of one crowne of golde, to make thee a thouſand by Alchimie, though thou ſhouldeſt ſuſpect him for a coſoner: yet the hope of gaine being ſo great, & the aduenture of ſo ſmall loſſe: thou wouldeſt goe nigh for once too prooue the matter. And how much more ſhouldeſt thou do it in this caſe, where by proof thou canſt leeſe nothing: and if thou ſpeed well, thou maiſt gaine as much as the euerlaſting ioy of heauen is worth.

34 But yet here by the way, I may not let paſſe to admoniſhe thee of one thing, which the auncient fathers & ſaints,

saints of God that haue passed ouer this riuer before the (I meane the riuer deuiding betweene Gods seruice and the worlde) do affirme of their owne experience: and that is, that as soone as thou takest this worke of resolution in hand, thou must respect assaults combates, and open war within thy selfe, as Saint Cyprian, Saint Austen, Saint Gregorie, and Saint Bernarde doo affirme, and vppon their owne proofe. This doe Cycill and Origen shew in diuers places at large. This doth Saint Hillarie prooue by reasons and examples. This doeth the wyse man forewarne thee of, wylling thee: *VVhen thou art to come to the seruice of God, to prepare thy mind vnto temptation.* And the reason of this is, for that the diuell possessing quietlye thy soule before, lay styll, and sought onely meanes to content the same, by putting in newe and newe delightes, and pleasures of the flesshe. But when he seeth thou offerest to goe from him: he beginneth straight to rage, and to moue sedition within thee, and to tosse vp & downe both heauen and earth, before he will leese his kingdome in thy soule. This is euidente by the example of hym whome Christe commynge downe from the hil, after his transfiguration

Resistance at the beginning.

Cyp. li. 1. e. 1
Aug. li. 1. doct. c. 23.
Greg. l. Mor. 4. c. 24. li. 30. ca. 18
Ber. in Ps. 90.
Cyr. lib. de ora. Or. ho. 3. in Exo. & Lon. & 11. Iosue.
Hil. in Psa. 118.
Eccle. 2.
Mark. 9.

deliue-

deliuered from a deaf and dumb ſpirite. For albeit the Diuell wold ſeem neither to heare nor ſpeake, whyle he poſſeſſed that body quietly: yet when Chriſt commaunded him to goe out, he both hearde, and cried out, and did ſo teare and rent that poore body before hee departed, as all the ſtanders by thought him indeede to bee dead. This alſo in figure was ſhewed by the ſtory of Laban, who § neuer perſecuted his ſonne in lawe Iacob, vntill hee would depart frō him. And yet more was this expreſſed in the doinges of Pharao, who after once he perceiued that the people of Iſrael meant to depart from his kingdome, neuer ceaſed greeuouſly to afflict them, (as Moſes teſtifieth) vntill God vtterly deliuered them out of his handes, with the ruin and deſtruction of all Egypt their enemies. VVhich euent the holy doctors and ſaints of the church, haue expounded to bee a plaine figure of the deliuerie of ſoules from the tyrannie of the Diuel.

Gen. 31. B.

§ *Hee was very greeuous vnto him before: but he did not folow after him in hoſtile maner tilhee departed frō him.*

Exo. 5.

35 And now, if thou wouldeſt haue a liuely example of al this that I haue ſaide before, I could alleage thee manie: but for breuitie ſake, one only of S. Auſtens conuerſion ſhall ſuffice, teſtified by himſelf in his books of confeſſion.

The conuerſion of S. Auguſt.

feſsion. It is a marueilous example, & conteineth many ‡ notable and comfortable points. And ſurely whoſoeuer ſhall but reade the whole at large eſpecially in his ſixt, ſeuenth, & eight bookes of his confeſsions, ſhall greatly bee moued and inſtructed thereby. And I beſeech the Reader that vnderſtandeth the Latin toung, to view ouer, at leaſt but certaine Chapters of the eight book, where this ſaints final conuerſion (after infinite combates) is recounted. It were too long to repeat here, though in deed it be ſuch matter as no man need to be wearie to heare it. There he ſheweth how he was toſſed & trobled in this cõflict betweene the fleſh and the ſpirite, between God drawing on the one ſide, & the world the fleſh, and the diuell, holding backe on the other part. Hee went to Simplicianus a learned old mã, & deuout Chriſtian: he went to S. Ambroſe biſhop of Millan: & after his conference with them, he was more trobled then before. Hee conſulted with his companions, Nebridius, and Alipius: but all would not eaſe him. Till at length a chriſtian Courtier and captain, named Pontition, had by occaſion tolde him and Alipius of the vertuous life that S. Anthonie led, who a little before.

B.

‡ *Yet ſome pointes of the ſtory at large are ſuch, as that a man may aſwel doubt the readines of Satan to ill'ude and deceiue: as beholde too our comfort the goodnes of God in his conuerſion.*

Lib. 8. confeſſi. cap. 1. & 2.

B. fore hadde profeſſed ‡ a priuate and
‡ *This kind of monaſticall or priuate life was verye auncient & ſuch as the time and eſtate of the Church required thē: but that which after in place therof ſprāg up among vs, was of later time, and beeing at the firſte far vnlike to the other the longer it ſtood did notwithſtanding ſtill degenerat more and more till at the length it grewe intolerable,* a ſolitarie life in Egypt: as alſo all others (hee then hearde) did euen in Millan it ſelfe, where then hee was. VVhich when he hadde hearde, then withdrawing him ſelfe aſide, hee had a moſt terrible combat with himſelf. VVhereof hee writeth thus: what did I not ſay againſt my ſelf in this cōflict? Howe did § I beate and whip mine owne ſoule, too make her followe thee (O Lorde?) But ſhee helde back, ſhee refuſed and excuſed her ſelfe: & when al her arguments were conuicted, ſhe remained trembling and fearyng as death to be reſtrained from her looſe cuſtome of ſinne. VVhereby ſhe conſumed her ſelf euen vnto death After this he went into a garden with Alipius, his companion: and there cried out vnto him: § *Quid hoc eſt? quid patimur: Surgunt indocti & cœlum rapiunt, & nos cum doctrinis noſtris, ſine corde, ecce vbi volutamur in carne & ſanguine.* VVhat is this? (Alipius) what ſuffer we vnder the tyrannie of ſinne? Vnlearned mē (ſuche as Anthonie and other: for hee was altogether vnlearned) do take heauen by violence: & we with al our learning, without harts, behold howe wee lie graueling in fleſhe and bloode

§ Cap. 7. § Cap. 8.

blood. And he goeth forward in that place, shewing the wonderfull & almost incredible tribulations that hee had in this fight that day. After this he went foorth into an orchard: and there he had yet a greater conflict. For there all his pleasures past represented themselues before his eyes, sayinge: *Demittesne nos, & a momento isto non erimus tecum vltra in aternum, &c.* VVhat, wilt thou departe from vs? And shall wee bee with thee no more for euer, after this moment? Shall it not bee lawfull for thee too doe this or that no more hereafter? And thē (saith S. Austen) O Lord, turne frō the minde of thy seruaunt, to thinke of that, whiche they obiected to my soule. VVhat filth, what shamefull pleasures did they lay before mine eyes. At length he saith, that after long and tedious combates a merueilous tēpest of weeping came vpon him: and being not able to resist he ran away from Alipius, & cast him self on the ground vnder a fig tree, & gaue full scope vnto his eyes, whiche brought forth presently whole floods of teares. VVhich after they were a little past ouer, he begā to speak to god in this sort? *Et tu Domine, vsqueque? quam diu, quam diu, cras & cras? quare non modo? quare non hac hora finis est turpitudinis meæ?*

Make this gentle reader.

Cap. 10.

Lib. 8. c. 12.

O Lord

O Lorde, howe long wilt thou suffer me thus? How long, how long shall I say, to morrowe, to morrowe? VVhy should I not do it now? VVhy should there not be an end of my filthie life, euen at this houre? And after this foloweth his final and myraculous conuersion, together with the conuersion of Alipius, his companion, which because it is set down briefly by himself, I will recite his owne wordes, which are as followeth, immediately vppon those which went before.

S. Austens final conuersion, by a voice frō heauen.

36 I did talke this too God, and did weepe most bitterly, with a deepe contrition of my heart: and beholde, I heard a voyce, as if it had beene of a boy or maid singing from some house by, and often repeating: Take vp and read, take vp and read. And streight way I chaunged my countenance, and began to thinke most earnestly wyth my self, whether children were wont to sing any such thing, in any kind of game that they vsed: but I neuer remember, that I had heard any suche thyng before. VVherefore repressing the force of my teares: I rose, interpreting no other thing, but that this voyce came from heauen, to bid me open the booke that I had with me (which was Saint Paules Epistles) &

to

to reade the first Chapter that I should finde. For I had hearde afore of Saint Anthonie, howe he was admonished to his conuersion, by hearing a sentence of the Gospel, which was reade, when hee by occasion came into the Church: and the sentence was, *Go, and sell all thou hast, and giue to the poore: and thou shalt haue a treasure in heauen: and come and follow me.* VVhich saying Saint Anthonie taking as spoken to him in particular, was presently conuerted to * thee (O Lorde.) VVherefore I went in haste to the place where Alipius sate, for that I had left my booke there when I departed: I snatched it vp, and opened it, and read in silence the first Chapter that offered it selfe vnto mine eyes: and therein were these words; § *Not in banketings, or in droonkennesse: not in wantonnes and chamber-workes: not in contention and emulation: but do you put on the Lorde Iesus Christ: and doe you not*

S. Anthonies conuersion. Athanasius in vita Anthonii.

Mat. 19.

B.

* *In such thinges as are peculiar or proper to some (as this was) there can be no general rule drawne vnto others, that can stand by vndoubted*

warrant, without some speciall calling besides, and so may it well be doubted whether Saint Anthonie had on that place sufficient ground-worke of those his doings, vnlesse hee had some speciall motion besides. It was otherwise with Saint Augustine, whose conuersion was not, but to such thinges as we are all bounden vnto, and vppon such a place as speak-th to all. § Rom. 13.

performe

performe the prouidence of the flesh in concupiscence. Further than this sentence I would not read, neither was it needfull. For presently with the ende of this sentence, as if the light of securitie had ben powred into my heart, all the darknesse of my doubtfulnes fled away. VVhereupon putting in my finger, or some other signe (which now I remember not) vpon the place I closed the booke, and with a quiet countenance opened the whole matmatter to Alipius. And hee by this meanes vttered also that which now wrought in him (which I before knew not): he desired that hee might see what I had read: and I shewed him. He marked it all, and went further also than I had read. For it followeth in Saint Paul (which I knew
Rom. 14 not,) *Take vnto you him that is yet weake in faith*. VVhich Alipius applied vnto himselfe, and opened his whole state of doubtfulnesse vnto me. But by this admonition of Saint Paule, hee was established, and was ioyned to me in my good purpose; but yet calmelie, and without any troublesome cunctation according to his nature and maners, wherby he differeth alwayes greatly from me, in the better part.

Her name 37 After this we went to my mo-
ther

ther: we tell her the matter: she re-
ioyceth: we recite vnto her the order
of the thing: shee exulteth and tri-
umpheth, and blessed thee (O Lord,
which art more strong and liberall,
than we can aske or vnderstande) for
that she saw now much more granted
to her from thee, touching mee, than
she was woont to aske with her piti-
full and lamentable sighs. For thou
hadst so conuerted me nowe to thee,
that I neither sought for wife, nor a-
ny other hope at all of this worlde:
liuing and abiding in that * rule of
faith, in which thou didst reueale me
vnto her so many yeares before. And
so thou didst turne her sorrow nowe
into more abundant ioye than shee
coulde wishe: and into much more
deere and chast ioy, than shee coulde
require by my childrē her nephewes,
if I had taken wife. O Lord, I am thy
seruant, I am nowe thy seruant, and
child of thy handmaid, thou hast bro-
ken my chaines, and I will sacrifice to
thee therefore a sacrifice of praise.
Let my heart and tongue praise thee
& let my bones say to thee, O Lord,
who is like vnto thee. § Let them say
it (O Lord) & do thou make answer
(I be-

was Monica: a verie holy woman as he sheweth. li. 9. c. 9. 10. 11. 12. 13.

B

** Which was but a more careful endeuor in the way of godlines, such as was not vsed of the common sort. And so is this example of his, no patronage to any of our later monasteries or rules, that were laden with loosenes and superstition: which not-*

withstanding some would gladly defend by this rule of his.

§ *Lib. 9. cap. 1.*

(I beseech thee) and say to my soule, *I am thy saluation.* Hitherto are Saint Austens words.

Annotations upon this conuersion.

38 In this maruelous example of this famous mans conuersion, there be diuerse things to bee noted, both for our comfort, and also for our instruction. First is to bee noted the great conflict he had with his ghostly enimie before he coulde get out of his possession and dominion. Which was so much the more (no doubt) for that he was to bee so great a piller afterward in Gods Church. And wee see, Alipius founde not so great resistance: for the enimie sawe there was much lesse in him, to hurt his kingdome than in Austen. VVhich ought greatly to animate them, that feele great resistance, and stronge temptations against their vocation: assuring themselues, that this is a signe of grace and fauour, if they manfully go through. So was Saint Paul called (as we reade) most violently beeing striken downe to the ground, and made blinde by Christ before his conuersion: for that he was a chosen vessel, to beare Christs name vnto the gentles.

Those that are to be best men, haue greatest conflict in their conuersion.

39 Secondly it is to be noted, that although this man had most strong

passions before his conuersion, and that in the greatest, and most incurable diseases, which commonly afflict worldly men: as in ambition, couetousnesse, and sinnes of the flesh, as himselfe before confesseth: which maladies possessed him so stronglie indeede, as hee thought vnpossible (before his conuersion) euer to subdue and conquer the same: yet afterward he prooued the contrarie by the helpe of Gods omnipotent grace. Thirdly also is to be noted, that hee had not onely a good victorie ouer these passions, but also founde great sweetenesse in the way of vertuous life. For a little after his conuersion he writeth thus, I coulde not bee satisfied (O Lord) in those dayes, with the maruelous sweetenes which thou gaueste me: howe much did I weepe in § thy hymns and canticles, being vehemently stirred vp with the voyces of thy church singing most sweetly? Those voyces did runne into mine eares, and thy trueth did melt into mine heart, and thence did boile out an affection of pietie, and made teares to runne from me, and I was in most happie state with them.

Lib. 6. c. 6 & 15.

Lib. 9. c. 6

B.

§ *When the people of God did sing their psalmes of thanksgiuing and praises to God.*

40 Fourthly is to bee noted for our instruction and imitation, the behauiour

S. Austens diligence in

trying out his vocation.

hauiour of this man about his vocation. First in searching and trying out the same by his repaire to S. Ambrose, Simplicianus, and others: by reading the worde of God, frequen- of good companie, & the like: which thou oughtest also (good reader) to doe, when thou feelest thy selfe inwardly mooued: and not to lie deade as many are woont, resisting openly the holy Ghost, with al good motions, and not so much as once to giue eare to the knocking of Christ, at the doore of their consci-

Apoc. 3. ences. Moreouer, Saint Austen as wee see, refused not the meanes to know his vocation, but prayed, wept, and oftentimes retired himselfe alone from companie to talke with God in that matter. VVhich manie of vs will neuer doe: but rather doe detest and flie all meanes, that may bring vs into those cogitations of our

Lib. 9. c. 2 conuersion. Finally Saint Austen after hee had once seene cleerely the will and pleasure of God: made no more stay of the matter, but brake off strongly from all the worlde and vanities thereof: gaue ouer his Rhetorick lecture at Millan: left all hope of promotion in the court, and betook himself to serue God throughly;

and

and therefore no maruell, if he receiued so great consolation and aduancement from God afterward, as to bee so worthie a member in his Church. VVhich example is to bee followed of all them that desire to keepe a good conscience, so far forth as ech mans condition and state of life permitteth.

41 And heere by this occasion, I may not let passe to aduertise thee good reader, and also by Saint Austens example to forewarne thee, that whosoeuer meaneth to make his resolution thoroughly, must vse some violence at the beginning. For as fire if you rush in vppon it with force, is easily put out, but if you deale softly, putting in one hande after another, you may rather hurt your selfe than extinguish the same: so is it with our passions, who require manhoode and courage for a time at the beginning, which whosoeuer shall vse, togither with the other meanes thereunto appertaining, hee shall most certainely finde that thing easie, which nowe he thinketh heauie, and that most sweet, which now he esteemeth so vnsauery. For proofe whereof, as also for conclusion of this chapter, I will aledge a short discourse

Violence to be vsed at the beginning of our conuersion.

out

out of Barnard: who after his fa-
ſhion prooueth the ſame fitly out of
the ſcriptures. Chriſt ſaieth vnto vs,
Barn. in verba euangelii, Ecce nos reliquimus omnia, &c. *Take my yoke, you ſhall finde reſt.* This is a
maruelous noueltie: but it commeth
from him which maketh all thinges
new. Hee that taketh vp a yoke find-
eth reſt: hee that leaueth all, find-
eth an hundred times ſo much. Hee
knewe well this (I meane that man
B. according to the hart of God) which
‡ *The place being better conſidered, it doth not appeere that Dauid ſo ſaid. Neuertheleſſe, that which Barnard doth gather out of it doth ſtand verie well with thoſe words of Chriſt that therewithall he alledgeth of the light burden and eaſie yoke.* ‡ ſaid in his Pſalme, § *Doth the ſeate of iniquitie cleaue to thee (O Lord) which feigneſt a labour in thy commaundements?* Is not
this a feigned labour (deere brethren)
in a commaundement? I meane, a
light burthen, an eaſie yoke, an a-
nointed croſſe. So in olde time hee
ſaid to Abraham, + *Take thy ſonne Iſaac whom thou loueſt, and offer him vnto me a ſacrifice.* This was a feigned labor in
a commandement: for Iſaac being
offered he was not killed, but ſancti-
fied thereby. Thou therefore if thou
heare the voyce of God within thy
heart, willing thee to offer vp Iſaac
(which ſignifieth ioye or laughter)
feare not to obey it faithfully and
conſtantlie: whatſoeuer thy corrupt
affection iudgeth of the matter, bee

§ Pſa. 93. ‡ Gen. 22.

thou

thou ſecure. Not Iſaak but the ramme ſhall dye for it: thy ioye ſhall not periſh, but thy ſtubbornnes only, whoſe hornes are intangled with thornes, & cannot bee in thee without the prickings of anxiety. Thy Lord doth but tempt thee as hee did Abraham, to ſee what thou wilt doe. Iſaacke (that is, thy ioy in this life) ſhal not die, as thou imagineſt, but ſhall liue: onely hee muſt bee lifted vp vppon the good, to the ende thy ioye may be on high, & that thou maieſt glory not in thine owne fleſhe, but onely in the croſſe of thy Lorde, by whom thy ſelfe alſo art crucified: crucified (I ſay) but crucified to the worlde: for vnto God thou liueſt ſtil, and that muche more than thou didſt before. Gal. 3.

CHAP. II.

Of the ſecond impediment, which is perſecution, affliction, and tribulation, whereby manye menne are kepte from the ſeruice of God.

MAny there are in the worlde abroad, who either vpō theſe cōſiderations before laid down: or for that they ſee ſome good mē to liue as merily as thēſelues, are content

to yeld thus much, that in very deede they esteem vertuous life to be pleasãt inough, to suche as are once entred in therynto: & ꝑ in good sooth for theyr owne parts, they could bee content to follow the same, if they might doe it with quiet & peace of all handes. But to requeſt them vnto it in suche time or place, or with such order & circũstaunces, as tribulation, affliction, or persecution may fall vppon them, for the same: they think it a matter vnreasonable, to be demanded, & thẽselues very excusable; both before God and man, for refusing it. But this excuse is no better, than the other going before, of the pretended difficultye: for that it standeth vpon a false ground, as also vppon an vniust illation, made vppon that grounde. The grounde is this: that a man maye liue vertuously, and serue God truely, with al worldly ease, and without any affliction, tribulation, or persecution: whiche is false: for that, albeit external contradictions, and persecutions bee more in one time than in another; more in this place, than in that: yet canne there not bee any time or place without some, both externall, and internall. VVhich although (as I haue shewed before) in respect of the manifold helpes and consolations sente from

God in counterpoize of the same, they seem not heauy nor vnpleasaunt vnto the godlie: yet are they in themselues both great and waighty, as would appeare if they fel vpon the wicked & impatient. Secondly, the illation made vppon this grounde, is vniust: for that it alleadgeth tribulation, as a sufficient reason to abandon Gods seruice, whiche GOD hymselfe hath ordayned for a mean to the contrary effect: that is, to drawe men thereby vnto his seruice. For better declaration whereof (the matter beeing of verye great importance) I wil handle in this chapter, these foure points. First whether it be ordinary for al that must be saued, to suffer some kind of persecution, tribulation, or affliction. Secondlye, what are the causes why God (louing vs as hee doeth) would choose and appoint so to deale wyth vs here in this life. Thirdly, what principall reasons of comforte, a man maye haue in tribulation. Fourthly, what is required at his handes in that state. VVhich foure points, being declared, I doubt not but great light shal appeare in this whole matter, whiche seemeth to flesh & blood to be so ful of darknes and improbabilities.

Four points to be handled in this chapter.

2 And touching the first, there nee

VVhether all good mē muste suffer tribulation or no.

deth litle proofe: for that Christ himselfe saith to his disciples, and by them to all other his seruants: *In mundo pressuram sustinebitis:* In the world you shal sustaine affliction. And in another
Ioh. 16. place: *In your patience shal you possesse your*
Luc. 11. *soule*. That is, by suffering patiently in aduersities: which Saint Paule yet vttereth more plainely when hee saieth:
2. Tim. 3 *All those th t will liue godlye in Iesus Christe, shal suffer persecution.* If al, then none can be excepted. And to signify yet further the necesfity of this matter, both Paul
Acts. 14. and Barnabas also did teach (as Saynt Luke reporteth) *That we of necessity must enter into the kingdom of God by many tribulation*, vsing the woorde *Oportet*, whiche signifieth a certayne necesfitye. And Christe hym selfe yet more reuealeth this secrete, when hee sayth
Apoc. 3. to Saint Iohn the Euangelist: *That he chastiseth al those whom he loueth.* VVhiche woordes, the Apostle as it were ex-
Heb. 12. pounding to the Hebrewes, saith: *Flagellat omnem filium quem recipit*: Hee whippeth euery child whō he receyueth. And the Apostle vrgeth this matter so far in that place, as he affirmeth
verse. 8. plainly, all those to bee bastardes, and no children of God, which are not af-
2. Tim. 2 flicted by him in this life. The same position S. Paul holdeth to Timothy:

Si

Si sustinemus & conregnabimus: If we suffer with Christe, wee shall raigne with Christ; & no otherwise. Wherin also concurreth holy Dauid, whē he saith: *Multæ tribulationes iustorum*: The iust are appointed to many tribulations. Psal. 33.

3 The same might be prooued by many other meanes, as by that, Christ saieth: *Hee came not to bring peace, but the sworde into the worlde.* Also by that Saint Paule sayeth: *That no man can be crowned excepte hee fight lawfully.* But howe can we fight, if we haue no enimy to oppugne vs? The same signifieth Christ in the Apocalyps, when hee repeateth so often, that heauen is onely for him that conquereth. The very same is signified by the ship, whereinto Christe entered with his disciples, which was tossed and tumbled as if it wold haue byn drowned: this (I say) by the auncient fathers exposition, was a figure of the troubles and afflictions, that all those shoulde suffer, which doe rowe in the same with Christ our Sauiour. The same also is prooued by that the life of man is called a warfare vpon earth: and by that hee is appoynted to labour and trauell while hee is here: also by that, his life is repleni-shed with many miseries, euen by the appointment of God after mans fall. Mat. 10. 2. Tim. 2 ca. 2. & 3 Mat. 8. Iob. 7. Iob 5. Iob. 13.

The same also is shewed by that, that God hath appointed euerye man to passe through the paines of death, before he come to ioy: also, by the infinit cō: radictiōs & tribulatiōs, both within and without, left vnto man in thys life: as for example, within are the rebellions of his cōcupiscence & other miseries of his minde, wherewyth hee hath continually to make warre, if he wil saue his soule. VVithout, are the worlde, and the Diuel, which doe neuer ceasse to assault him, nowe by faire meanes, and now by foule: now by flattery, & now by threat: now alluring by pleasure and promotion, now terrifying by affliction & persecution, against all whiche the good Christian hath to resist manfully, or els he leeseth the crowne of his eternal saluation.

The examples of saints.

4 The very same also may be shewed by the examples of al the most renowmed saints from the beginning: who were not onelye assaulted internally with the rebellion of their own flesh: but also persecuted and afflicted outwardely: thereby to confirme more manifestly this purpose of God. As wee see in Abel, persecuted and slayne by his owne brother; assoone as euer he beganne to serue GOD:

Gen. 4.

also

also in Abraham, afflicted diuersly after hee was once chosen by God: and most of al by making him yeld to the killing of his owne deere and onelye child. Of the same cuppe drank al hys children & posteritye that succeeded him, in Gods fauour: as Isaack, Iacob, Ioseph, Moses, and al the prophets: of whiche Christe himselfe giueth testimony, how their blood was shed most cruelly by the worlde. The affliction also of Iob is wonderfull, seeing the Scripture affirmeth it to haue come vppon hym by Gods special appointment, hee beeing a moste iust manne. But yet more woonderful was the affliction of holye Tobias, who among other calamities, was stricken blinde by the fallinge downe of swallowes doung into his eyes: of which the angel Raphael tolde him afterwarde. *Because thou wert a man acceptable to God, it was of necessitye that this tentation shoulde proue thee.* Behold the necessitye of afflictions to good men. I might adde to this, the eample of Dauid and others: but that the Apostle giueth a generall testimony of all the Saintes of the old Testament, saying: *That some were racked, some reproched some were whipped, some chained, some imprisoned: others were stoned, cut in peeces, tempted, & slain with the sword: some*

Gen. 22.
Iudith. 8.
Ma. 5. 23
Luc. 13.
Iob. 1.
Tob. 2.
Tob. 12.
Heb. 11.

went about in haire-cloth, in skins of goates, in great need, preſſed and afflicted: wandring and hiding themſelues in wilderneſſes, in hils in caues, & holes vnder ground, the world not being worthy of them. Of al which he pronoũceth this cõfortable ſẽtẽce, to be noted of al mẽ: *Non ſuſcipientes redemptionem vt meliorem inuenirent reſurrectionem*: that is, God wold not deliuer thẽ from theſe afflictions in this life, to the ende their reſurrection and rewarde in the life to come, might bee more glorious. And this of the ſaints of the old teſtament.

5 But now in the newe teſtament, founded expreſſedly vpon the croſſe, the matter ſtãdeth much more plain, and that with greate reaſon. For if Luc.24. Chriſt could not goe into his glorye, but by ſuffering as the ſcripture ſaith: Mat:10. then by the moſte reaſonable rule of Luc.6. Chriſt, affirming, that *The ſeruaunt hath* Mat.10. *not priuiledge aboue his maiſter*, it muſte needes follow, that al haue to drinke of Chriſtes cup, which are appointed to be partakers of his glorye. And for proofe hereof: look vpon the deereſt friẽds that euer Chriſt had in this life, and ſee whether he had part thereof, or no. Of his mother, Simeon propheſied & tolde her at the beginning: Luc.2. *That the ſworde of tribulation ſhoulde paſſe her heart*, Signifiyng therby the extreme afflictions

afflictions that she felt afterwarde in the death of her sonne, and other miseries heaped vpon her. Of the Apostles it is euident, that beside al the labours, trauels, needs, sufferings, persecutions, and calamities whiche were infinite, and in mans sight intollerable (if we beleeue Saint Paul, recounting þ same) beside all this (I say) God would not be satisfied, except hee had their blood also: and so wee see that hee suffered none of them to die naturally, but onely Saint Iohn: albeit, if wee consider what Iohn also suffered in so long a life as hee liued, being banished by Domitiã to Pathmos: & at another time, thrust into a tun of hot oile at Rome (as Tertullian and Saint Ierome doe report) wee shall see that his parte was no lesse than others in this cup of his master. I might reckon vp here infinite other examples: but it needeth not. For it may suffice, that Christe hath giuen this generall rule in the newe testament: *Hee that taketh not vppe his crosse and followeth me, is not worthie of mee.* By which is resolued plainely, that there is no saluatiõ now to be had, but only for them that take vp (that is, do bear willingly) their proper crosses, & therwith do follow their captaine, walking on with his crosse

1. Cor. 4. 2. Cor. 4. 6. 11. 12. Acts. 20. Rom. 8. Ioh. 21. *Tert. lib. de præscri. hæretic. Ierom. lib. cont. Iouin.* Mat. 10.

on his shoulders before them.

An obiecti on answered

6 But here some manne may say: If this be so, that no man can bee saued without a crosse, that is, without affliction, and tribulation, how doe all those that liue in peaceable times and places, wher no persecution is, no trouble, no affliction or tribulation? To which I answere: first, that if there were any such time or place, the mē liuing therein, should be in great danger: according to the saying of the pro

Psal. 72. phete: *They are not in the labor of other men, nor yet whipped and punished as others are: & therefore pride possessed them, and they were couered with iniquitie and impietie: and their iniquitie proceeded of their fatnesse, or abundance.* Secondly I answere: that there is no suche time or place so voide of tribulation, but that there is alwayes a crosse to bee founde, for them that will take it vppe. For eyther is there pouertie, sickneſſe, slaunder, enmitie, iniurie contradiction, or some like affliction offered continually: for that, those menne neuer want in the worlde, whereof the prophet sayde:

Psal. 37. *These that doe render euill for good, did detract from me mee, for that I followed goodnesse.* At the least wise, there neuer want those

Mat. 7. domesticall enemies, of which Christ speaketh: I meane, either oure kin-

dred

dred and carnall frieds, which cõmõ ly resist vs, if wee begin once thorowly to serue God: or els our owne disordinate affectiõs, which are the most perillous enemies of all: for that they make vs war vpon our own ground. Againe, there neuer want the temptations of the worlde, and diuell: the resisting whereof is much more difficult in time of peace and wealth, than in time of external affliction and persecution: for that these enemies are stronger in flatterie, than in force: whiche a godly father expresseth by this parable. The Sun and wind (saith he) agreed on a day to proue their seuerall strengths, in taking a cloke frõ a wayfaring man. And in the forenoone the wind vsed all violence that he could to blow off the saide cloke: but the more hee blewe, the more fast held'e the traueller his cloke, & gathered it more closely about him. At after noon the Sun sent forth his pleasant beams, & by little & little so entred into this mã, as hee caused him to yeld & put off, not only his cloke, but also his cote. VVherby is meant (saith this father) that the alluremẽts of pleasure are more strong & harder to bee resisted, thã the violence of persecutiõ. The like is shewed by the exãple of Da-

Time of peace more dangerous than of persecution.

A parable.

2.Re.11 Dauid, who resisted easily many assaultes of aduersitie: but yet fell dangerously in time of prosperity. VVher by appeareth that vertuous men haue no lesse warre in time of peace, than in time of persecution: and that neuer there wanteth occasion of bearing the crosse, and suffering affliction, to him that will accept of the same. And this may suffice for this first point to proue that euery man must enter into heauen by tribulation, as Saint Paule saieth.

The cause why God sendeth affliction too the godlie.

7 Touching the seconde, why God wold haue this matter so: it were sufficient to answere, that it pleased him best so, without seeking any further reason of his meanyng heerein: euen as it pleased him ‡ without all reason in our sight, to abase his sonne so much as to sende him hither into this world to suffer and die for vs. Or if we will needes haue a reason hereof, this one might be sufficiēt for al: that seeing we looke for so great a glory as wee doe, we should labor a litle first for ỳ same, and so be made somwhat worthie of Gods fauour, & exaltation. But yet for that it hath pleased his deuine maiestie, not onely too open vnto vs hys wyll and determination for our suffering in this life; but also diuers reasons

B.

‡ *Ther was great reasō in it, for that, seeing man hadde sinned by whom was the iustice of God too be satisfied, which not-*

sons of his moſt holy purpoſe & plea sure therin, for our further incourage ment and conſolation which doe ſuffer: I will in this place repeate ſome of the ſame, for declaration of his exceeding great loue, and fatherly care towards vs.

withſtanding no man, but he alone could doe. VVhereby it may ſeem that although God hath giuen to this our Author a very good gift in perſwading to godlineſſe of life (for which we haue to eſteeme of hym accordingly:) yet hath he not gyuen him therwithal, ſo full a knowledge of the miſterie of our redemption in Chriſte. So it is leſſe marueil, that he is in matters of controuerſie further to ſeeke, than otherwiſe by his godly diſpoſition, we may thinke that hee ſhould.

8 The firſt cauſe then, & the moſt principall, is to increaſe thereby oure glory in the life to come. For hauing appointed by his eternall wiſedome and iuſtice, that none ſhalbe crowned there, but ſuch as indure (in ſome good meaſure) a fight in this worlde: the more and greater combats that he giueth (together with ſufficient grace to ouercome therein) the greater crowne of glory prepareth he for vs at our reſurrection. This cauſe toucheth the apoſtle in the woordes alleaged of the ſayntes of the olde teſtament, to wit, that they receiued no deliueraunce form theyr miſeries in this worlde, to

1 *Increaſe of glory.*

2. Tim. 2. Apo. 2.

Heb. 11.

the

the end that they might finde a better resurrection in the world to com. This also meant Christ expresly whē
Mat.5. hee sayde: *Happie are they which suffer persecution, for theirs is the kingdome of heauen: happie are you when men speake euill, and persecute you, &c. Reioyce and be glad (I say) for that your reward is great in heauē.* Hitherto also appertaine all those promises: *Of gayning life, by leesing life: of receiuing a hundred for one.* and the like. Heere-
Mat.10. Mat.19. Esa.59. hence doe proceeed all those large promises to mortification, and newenesse of life. In both whiche are great conflictes against the fleshe, worlde, and our owne sensualite, and cannot bee performed but by sufferings & affliction. Finally, Saint Paule declareth this matter fully: when hee sayeth: *That a little and shorte tribulation in this lyfe worketh a weight of glory ouer all measure in the height of heauen.*

2 *Hate of the worlde.* 9 The seconde cause why God appointed this, is to drawe vs thereby from the loue of the worlde, hys professed enemie: as in the next chapter shall bee shewed at large. This cause the Apostle Saint Paule vttereth in these woordes: *Wee are punished*
1.Cor.11 *of GOD, too the ende wee shoulde not bee damned with this worlde.* Euen then, as

a

a Nurſe, that too weane her chylde from the lykynge of her Mylke, doth annoynte her Teate wyth Aloes, or ſome other ſuch bitter thing: ſo oure mercifull Father, that woulde retyre vs from the loue of worldlie delights, whereby infinite menne doe peryſhe daylie, vſeth too ſende tribulation: which of all other thinges hath moſt force to worke that effect: as we ſee in the example of the Prodigall ſon, who coulde by no meanes bee ſtayed from his pleaſures, but only by affliction. Luc. 15.

10 Thirdly, God vſeth tribulation as a moſte preſent and ſouereigne medicine, to heale vs of many diſeaſes otherwiſe almoſt incurable. As firſt, of a certaine blindneſſe, and careleſſe negligence in our eſtate, contracted by wealth, and proſperitie. In whiche ſenſe the ſcripture ſayeth: that *Affliction giueth vnderſtanding.* And the wiſe man affirmeth: that *The rodde bringeth wiſedome*: as alſo the ſight of Tobie was reſtored by the bitter Gall of a Fiſhe. 3 *A medicine to cure our diſeaſes.* Eccle. 28. Pro. 29. Tob. 12. Dan. 4. 2. Mac. 9 2. Par. 33

And wee haue cleere examples in Nabuchodonoſor, Saul, Antiochus, and Manaſſes: all whiche came to deſcrie theyr owne faultes by

by tribulation, which they would neue haue done in time of prosperitie. The like we reade of the brethren of Ioseph, who falling into some afflictiō
Gen. 42. in Egypt, presently entred into their owne conscience, and said: *VVee suffer those thinges worthilie, for that we sinned against our brother.* And as tribulation bringeth this light, wherby wesee our owne defects: so helpeth it greatly to remoue and cure the same: wherein it may be well likened vnto the rod of Moses. For as that rod striking ꝑ hard
Exo. 17. rockes, brought foorth water, as the
Deut. 8. scripture saith: so, this rod of afflictiō
Psal. 77. falling vpō stony harted sinners, mollifieth them to contrition, and oftentimes bringeth foorth the floods of teares to repentāce. In respect wherof
Tobi. 3. holy Toby saith to god *In time of tribulation thou forgiuest Sin.* And for like effect it is compared also a to file of yron,
Iob. 23. which taketh away the rust of
Pro. 17. the soule: also to a purgation that
Eccle. 2. driueth out corrupt humours: and
Esay. 1. finally, to a goldsmithes fire, whiche
Jerem. 9. consumeth away the reffuse metals, and fineth the gold to his perfection. *I will trie thee by fire as the gold* (saith God to a sinner by Esay the prophet) *and I will take away all thy tin & reffuse metal.* And again by Jere. *I will melt them,*

and trie them by fire. This he meant of the fire of tribulation, whose propertie is (according as the scripture saith) to purge and fine the soule, as fire purgeth and fineth golde in the fornace. For besides the purging and remooving of greater sinnes, by consideration, and contrition, (which tribulation worketh, as hath ben shewed:) it purgeth also the rust of infinite euill passions, appetites, and humors in man: as the humor of pride, of vaine glorie, of sloth, of choler, of delicate nicenesse, and a thousande mo, which prosperitie ingendereth in vs. This God declareth by the prophet Ezechiel, saying of a rustie soul, Sap. 3. Zac. 13.

Put her naked vpon the hot coles, and let her heate there, vntill her brasse bee melted from her, and vntill her corruption bee burned out, and her rust consumed. There hath beene much labour and sweate taken about her, and yet her ouer-much rust is not gone out of her. Eze. 24.

This also signifieth holy Iob, when hauing saide, that *God instructeth a man by discipline (or correction) to the ende he may turne him from the thinges that hee hath done, and deliuer him from pride:* (which is vnderstoode of his sinfull actes) he addeth a little after, the manner of this purgation, saying; *His flesh being consumed by punishments, let him returne againe to the daies* Iob. 33. verse 25.

dayes of his youth. That is, all his fleshly humors and passions, being nowe consumed by punishments and tribulations, let him begin to liue againe in such puritie of soule, as he did at the beginning of his youth, before he had contracted these euill humors and diseases.

4 *A preseruatiue.*

11 Neither onely is tribulation a strong medicine to heale sinne: and to purge away the refuse mettals in vs of brasse, tin, iron, lead, and drosse,

Ezec. 22. as God by Ezechiel saieth: but also a most excellent preseruatiue against sinne for the time to come: accor-

Psal. 17. ding as good king Dauid said, *Thy discipline (O Lord) hath corrected me for euermore.* That is, it hath made me wary, and watchfull, not to commit sinne again, according as the scripture saith

Eccl. 31. in another place; *A greeuous infirmitie or affliction maketh the foole sober.* For which cause the Prophet Ieremie cal-

Ierem. 1. leth tribulation; *Virgam vigilantem:* A watchfull rod. That is, as Saint Ierom expoundeth it, a rodde that maketh a man watchful. The same signified God, when he said by Ose the

Ose. 2. Propher, *I will hedge in thy way with thorns.* That is, I will so close thy life on euery side with the remembrance and feare of affliction, that thou shalt

shalt not dare to treade awrie, least thou tread vpon a thorn. All which, good Dauid expresseth of himselfe in these wordes, *Before I was humbled and brought low by affliction, I did sinne and offend thee (O Lord:) but after that time, I haue kept thy commandements.* Psal. 118.

12 Of this also appeereth another cause, why God afflicteth his elect in this life: and that is, to preuent his iustice vppon them, in the worlde to come. Touching which Saint Barnard saieth thus, Oh woulde to God some man would now beforehand, prouide for my heade abundance of waters, and to mine eyes a fountaine of teares: for so happily the burning fire should take no holde, where running teares had clensed before. And the reason of this is, (as that holie man himselfe noteth after) for that God hath saide by Naum the Prophet, *I haue afflicted thee once, and I will not afflict thee againe: there shall not come from me a double tribulation.* 5 *A preuention of punishment.* *Ser. 55. in Cantic.* Naum. 1.

6 Sixtly, God sendeth tribulation vpon his seruauntes, to prooue them thereby, whether they bee faithfull and constant or no: that is, to make themselues and other men see and confesse, how faithfull or vnfaithfull they are. This after a sorte was figured 6 *To proue vs.*

when

when Isaac would grope and touch his sonne Iacob, before hee woulde
Gen. 27. blesse him. And this the scripture expresseth plainly, when talking of the tribulations laide vpon Abraham: It
Gen. 22. addeth, *Tentauit Deus Abraham*: God tempted Abraham, by these meanes to proue him. And Moses said to the
Deut. 8. people of Israel, *Thou shalt remember how thy God led thee fortie yeeres about the desert to afflict thee, and tempt thee: to the end it might appeere what was in thy heart: whether thou wouldest keepe his commaundements or no.* And againe, a few Chapters af-
Deut. 13 ter, *Your God and Lorde doeth tempt you to the ende it may bee manifest whether you loue him or no, with all your heart, and with all your soule.* In whiche sense, also the scripture saith of Ezechias, after ma-
2. Par. 32 ny praises giuen vnto him; *That God left him for a time to bee tempted, that the thoughtes of his hearte might thereby bee made manifest.* And that this is Gods fashion towardes all good men, king Dauid sheweth in the person of
Psal. 63. all, when hee saith, *Thou hast proued vs (O Lord) thou hast examined vs by fire: thou hast laide tribulation vpon our backes, and hast brought men vpon our heades.* And yet howe well hee liked of this matter, he signifieth, when hee calleth for more thereof in another place, saying;

ing, *Trie me (O Lord) and tempt me: burne my reines and heart within mee.* That is, try me by the way of tribulation and perſecution, ſearch out the ſecrets of my hearts and reines: let the worlde ſee whether I will ſticke to thee in aduerſitie or no. Thus ſaid that holy Prophet, well knowing that, which in another place the holy Ghoſt vttereth, that *As the fornace trieth the potters veſſels, ſo tribulation trieth men.* For as the ſounde veſſels onely doe holde when they come to the fornace, and thoſe which are craſed do breake in peeces: ſo in time of tribulation and perſecution, the vertuous onely ſtande to it, and the counterfet bewray themſelues: according to the ſaying of Chriſt, *In tempore tentationis recedunt:* They depart from mee in time of temptation. Pſal. 25. Eccl. 2. Luc. 8.

14 The ſeuenth reaſon, why God layeth tribulation vpon the vertuous, is, thereby to make them rnnne vnto him for aide and helpe: euen as the mother, to make her childe more to loue her, and to run vnto her, procureth the ſame to be made afraid and terrified by others. This, God expreſſeth plainely by the Prophet Oſe, ſaying of thoſe that hee loued, *I will draw them vnto me, in the ropes of Adam, in the* Oſee 11. 7 *To make men runne to God.*

the chaines of loue, and will seeme vnto them as though I raised a yoke vpon their iaw bones. By the ropes of Adam, hee meaneth affliction, wherby he drew Adam to know himselfe: as also appeareth by that he addeth of the heauie yoke of tribulation, which he will lay vppon the heads and faces of his seruantes, as chaines of loue, thereby to drawe them vnto him. This chaine had drawne Dauid vnto him, when hee said, *O Lorde, thou art my refuge from the tribulation of sinners.* As also those wher- of Esay saith, *They sought thee out (O Lord) in their affliction.* Also those of whome Dauid saide, *Infirmities were multiplied vpon them, and after that they made haſt to come.* And God saieth generally of all good men, *They will rise betimes in the morning, and come to me in their tribulation.* Wherfore holy king Dauid, desiring to doe certaine men good, and to win them to God, saieth in one of his Psalmes, *Fill their faces (O Lord) with shame and confusion, and then will they seeke vnto thy name.* And this is true (as I haue said) in the elect and chosen seruants of God: but in the reprobate this rope draweth not, this yoke holdeth not, neither doeth this chaine of loue winne them vnto God. Whereof God himselfe complaineth, saying,

Psal. 31.

Esaie 26.

Psal. 15.

Ose 6.

Psal. 82.

In

In vaine haue I ſtricken your children, for they haue not receiued my diſcipline. And againe the prophet Ieremie ſaieth of them to God, *Thou haſt cruſhed them, and they haue refuſed to receiue thy diſcipline: they haue hardened their faces euen as a rocke, and will not returne to thee. Beholde, they haue rent the yoke, and broken the chaines.* Ierem. 2. Ierem. 5.

15 Of this now enſueth an eight reaſon, why God bringeth his ſeruants into affliction: to wit, thereby to ſhew his power and loue in deliuering them. For as in this worlde a princelye minde deſireth nothing more, than to haue occaſion whereby to ſhew his abilitie and good wil vnto his deere friende: ſo God, which hath al occaſions in his owne hands, and paſſeth all his creatures togither in greatneſſe of loue, and nobilitie of minde, worketh purpoſely diuerſe occaſions and opportunities, wherby to ſhew and exerciſe the ſame. So he brought the three children into the burning furnace, thereby to ſhew his power and loue in deliuering them. So hee brought Daniel into the lions den, Suſanna vnto the point of death, Iob, into extreme miſerie, Ioſeph, into priſon, Tobie, vnto blindenes: therby to ſhew his power & loue in

8 *To manifeſt Gods power and loue in deliuering.*

Dan. 3. 6. 13. Iob. 1. 2. Gen. 31. Tob. 2. 12.

in their deliuerance. For this cause
Mat. 8. also did Christ suffer the shippe to be
Mat. 14 almost drowned, before he would awake: and Saint Peter to bee almost vnder water, before he woulde take him by the hand.

9 16 And of this one reason, many
The ioy of deliuerance other reasons and most comfortable causes doe appeere of Gods dealing heerein. As first that we being deliuered from our afflictions, might take more ioy and delite therof, than if wee had neuer suffered the same. For as water is more grateful to the waifaring man, after a long drith, and a calme more pleasant vnto passengers after a troublesome tempest: so is our deliuerie more sweete after persecution or tribulation: according
Eccl. 35. as the scripture saith, *Speciosa misericordia Dei in tempore tribulationis*: The mercie of God is beautiful and pleasant in time of tribulation. This sig-
Iohn. 16 nified also Christ, when he said, *Your sorrow shalbe turned into ioy*: that is, you shall reioyce, that euer you were sorrowfull. This had Dauid prooued,
Psal. 22. when he said, *Thy rod (O Lorde) and thy staffe haue comforted me*: that is, I take great comfort that euer I was chastised with them. And againe,
Psal. 93. *According to the multitude of my sorrowes, thy consolations*

ſolations haue made ioyful my minde: that is, for euery ſorrowe that I receiued in time of affliction, I receiue now a cõſolation after my deliueraunce. And againe, in another place: *I will exulte and reioyce in thy mercye, O Lorde.* And wherfore (good king) wilt thou ſo reioyce? It followeth immediately: *For that thou haſt reſpected mine abaſement, and haſte deliuered my ſoule from the neceſſitye wherein she was, and haſt not left mee in the handes of mine enimie.* This then is one moſte gratious meaning of our louing and merciful father, in afflicting vs for a time: to the end our ioy may be the greater after our deliueráce, as no doubt but it was, in al thoſe whõ I haue named before, deliuered by Gods mercy: I meane, Abraham, Ioſeph, Daniel, Sidrach, Miſach, and Abdenago: Suſanna, Iob, Tobias, Peter, and the reſt: who took more ioy after their deliuerance, than if they had neuer beene in affliction at all. VVhen Iudith had deliuered Bethulia, and returned thither with Holofernes head: there was more heartye ioye in that Citye, than euer there woulde haue beene, if it hadde not beene in dyſtreſſe. VVhen Saint Peter was delyuered out of priſon by the Angel: there was more ioye for his de-

Pſal. 30.

Iudit. 6. 14. 15.

Acts. 12.

liueraunce in the Churche, than could haue beene, if hee had neuer beene in prison at all.

10 *Thanksgiuing for our deliuerance*

17 Out of this great ioy resulteth another effecte of our tribulation, much pleasant to God, & comfortable to our selues: and that is, a most heartye and earnest thankesgiuing to God for our deliueraunce: suche as the prophet vsed, when hee saide, after his deliuerance; *I for my part will sing of thy strength, and will exalte thy mercye betimes in the morning, for that thou hast beene my ayder and refuge, in the day of my tribulation.* Such hearty thanks and praise did the children of Israel yeld to God for their deliuerãce, when they were passed ouer the redde Sea in that notable songue of theirs, which beginneth: *Cantemus Domino.* And is registred by Moses in Exodus. From like heartye affect came also those songes of Anna, Debora, and Iudith, mooued therevnto by the remembraunce of their affliction past. And finally, thys is one of the chiefest thinges that GOD esteemeth and desireth at our handes: as hee testifieth by the Prophete, saying: *Call vppon mee in the daye of tribulation: I wil deliuer thee, and thou shalt honour me.*

Pſal. 58. Exo. 15. 1. Reg. 2. Iudic. 5. Iudit. 12 Pſal. 49.

18 Besides all these, God hath yet further

further reasons of laying persecution vpon vs: as for example: for that by suffering, & perceiuing indeed Gods assistaunce and consolation therein, we come to be so hardy, bold, and cōstaunt in his seruice, as nothing afterwarde can dismay vs: euen as Moses, though he were first afeard of the serpent made of his rod, and fled awaye from it: yet, after by Gods commandement hee had once taken it by the taile, hee feared it no more. This the Prophete Dauid expresseth notablye, when he saith: *God hath beene our refuge, and strength, and helper in our greate tribulations: and therefore wee will not feare, if the whole earth should be troubled, and the mountaines cast into the middest of the Sea.* What greater confidence can bee imagined than this? 11 *Emboldening vs in Gods seruice.* Exod. 4. Psal. 45.

19 Again, by persecution & affliction God bringeth his children to the exercise of many of those vertues that doe belong to a Christian man, & to enter into some reasonable possession of them. As for example: Faith is exercised in time of tribulation, in considering the causes of Gods exercising of vs, and beleeuing moste assuredly the promises hee hath made for our deliueraunce. Hope is exercysed in conceyuing and assuring her selfe of 12 *The exercise of all the vertues.* *Faith.* *Hope.*

the reward promised to thē that suffer
Charitye. patience. Charity is exercised in considering the loue of Christ suffring for vs, and thereby prouoketh the afflicted to
Obedience. suffer againe with him. Obedience is exercised in conforming our
Patience. wils to the wil of Christ. Patience in
Humility. bearing quietly. Humilitye in abasing our selues in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred vp, & established in man by tribulation, according to the saying of S. Peter:
1. Pet. 5. *God shal make perfect, confirme, and establish those, which haue suffered a little for his name.*

20 Finally, Gods meaning is, by laying persecution and affliction vpon vs, to make vs perfect Christians:
13 that is, like vnto Christ our captayne,
To make vs like vnto Christ. whom the Prophet calleth: *Virum dolorum, & scientem infirmitatem:* A man of
Esai. 53. sorrowes, and one that had tasted of al maner of infirmities: therby to receiue the more glory at his returne to heauen, & to make more glorious all those that wil take his parte therein.
Crucified Christians. To speake in one word: God would make vs by tribulatiō crucified Christians, which is the most honorable title that can be giuen vnto a creature: crucified (I say) & mortified to the vanities of this world: to the flesh: & to

our

our owne concupiſcence and carnal deſires: but quick & ful of aliuely ſpyrit, to vertue, godlines & deuotion. This is the heauenly meaning of our ſoueraine Lord and God, in ſending vs perſecution, tribulation, and affliction, in reſpe & wherof holy Iob doubteth not to ſaye: *Bleſſed is the man that is afflicted by God.* And Chriſt himſelfe yet more expreſly: *Happy are they which ſuffer perſecution.* If they are happye & bleſſed therby: then are the worldly greatly awry, which ſo much abhor the ſuffe rance therof: then is God but vnthākfully dealt withall by many of his children, who repine at this happines beſtowed vppon them: whereas indeed they ſhould accept it with ioye & thanksgiuing. For proofe & better declaration wherof, I wil enter nowe into the thyrde poynt of this chapter, to examine what reaſons and cauſes there be, to induce vs to this ioyfulnes and contentation of tribulation.

Iob. 5.

Mat. 5.

21 And firſt, the reaſons laid down already of Gods merciful and fatherly meaning in ſending vs affliction, might bee ſufficient for this matter: that is, to comforte and content anye Chriſtian man or woman, who taketh delight in Gods holy prouidēce towardes them. For if God doe ſende

The thirde part of this chapt. why tribulations ſhould bee receyued ioyfully.

affliction vnto vs, for the increase of our glorye in the life to come: for drawing vs frō infectiō of the world: for opening our eyes, and curing our diseases: and for preseruing our soules from sin hereafter (as hath bin shewed) who can bee iustlye displeased therewith, but suche as are enimies vnto their own good? VVe see that for the obtaining of bodilye health wee are content, not only to admit many bitter and vnpleasant medicines: but also (if neede require) to yeelde willingly some parte of our blood to bee taken from vs. And howe muche more shoulde we doe this, to the ende that we hazard not the eternall health & saluation of our soule? But now further: if this medicine haue so manye moe commodities besides, as haue bin declared: if it serue heere for the punishment of our sinne, due otherwise at another place, in farre greater quātity and rigour of iustice: if it make a triall of our estate, and do draw vs to God: if it procure Gods loue towards vs: yeeld matter of ioy by our deliuerance prouoke vs to thankefulnesse: embolden and strengthen vs: and finally, if it furnishe vs with al vertues, & do make vs like to Christ himselfe: then is there singular greate cause,

why

why we ſhould take comfort and cō-
ſolation therin: for that to come neer
& to be like vnto Chriſt, is the grea-
teſt dignitie and preeminence in the
world. Laſtly, if Gods eternal wiſedō
hath ſō ordayned and appointed, that
this ſhal bee the badge and liuerye of
his ſonne: the high way to heauen, vn-
der the ſtandarde of his croſſe: then
ought wee not to refuſe this liuerie:
nor to flye this waye, but rather with
good Peter and Iohn to eſteeme it a Acts 5.
great dignitie, to bee made woorthy
of the moſt bleſſed participation ther-
of. VVee ſee that to weare the co-
lours of the prince, is thought a pre-
rogatiue amōg courtiers in this world
but to wear the robe or crown it ſelf,
wer too great a dignity for any infer-
iour ſubiect to receiue. Yet Chriſt our
Lord & king is cōtent to impart both
of his with vs. And howe then ought
we (I pray you) to accept thereof.

22 And now (as I haue ſaide) theſe
reaſons might be ſufficient, to comfort
and make ioyful al thoſe that are cal-
led to ſuffer affliction and tribulati-
on. But yet there want not ſome more *Special con-*
particular conſiderations beſides. *ſiderat ons*
VVherof the firſt and moſt principal *of comfort*
is, that this matter of perſecution cō- *in affliti-*
meth not by chaunce or caſualtie, or *on.*

by any general direction from higher powers: but by the ſpecial prouidence and peculiar diſpoſition of God: as
Mat. 10. Chriſt ſheweth at large in Saint Mathewes goſpell: that is, this heauenlye medicine or potion is made vnto vs, by Gods owne hande in particular. VVhich Chriſte ſignifieth, when hee
Ioh. 16. ſaith: *Shall I not drinke the cuppe which my father hath giuen me?* That is ſeeyng my father hath tempered a potion for mee, ſhall I not drinke it? As who woulde ſay, it were too much ingratitude. Secondly is to be noted, that the very ſame hande of God, which tempered the cuppe for Chriſte his owne ſonne, hath done the ſame alſo for vs, according to Chriſt hys ſaying: *You ſhall drinke of my cuppe*: That is, of the
Mat. 10. ſame cup which my father hath tẽpered for me. Hereof it followeth: that with what heart and loue God tẽpered this cup vnto his own ſonne: with the ſame hee hath tempered it alſo to vs: that is, altogether for our good, and his glory. Thirdly, is to be noted, that this cup is tẽpered with ſuch ſpecial care (as Chriſt ſaith) þ what trouble or danger ſoeuer it ſeem to work: yet ſhall not one hayre of our heade
Luc. 62. periſhe by the ſame. Nay further is to
Mat. 10. bee noted, that whiche the prophete ſaith:

faith: *O Lord thou shalt giue vs to drinke in teares, in measure,* That is, the cuppe of teares and tribulation shall be so tempered in measure by our heauēly phisition, as no man shall haue aboue his strength. The dose of aloes,, & other bitter ingredientes shall bee qualified with Manna, and sufficient sweetnesse of heauenly consolation: *God is faithful* (saith Saint Paul) *and will not suffer you to bee tempted aboue your abilitie.* This is a singuler point of comfort, and ought alwayes to bee in our remembraunce. Psal. 79. 1. Cor. 10.

23 Besides this, we must consider that the appoynting and temperinge of the cup, being now in the hands of Christ our Sautour, by the full commissiō graunted him from his father: & he hauing learned by his own sufferings (as the Apostle notifieth) what it is to suffer in flesh and blood: wee may bee sure that he will not lay vpon vs more, than we can beare. For, as if a man hadde a father or brother, a most skilfull phisition, and should receiue a purgation from thē, tempered with their owne handes, hee might be sure it would de neuer hurt him: what rumbling soeuer it made in his belly for the time: so, and much more may wee be assured of the potion of tribulation ministred vs, by the hande of Mat. 18. Heb. 5.

Christ: though (as the Apostle saith)
Heb. 12. it seeme vntoo vs vnpleasaunt for a time, but aboue all other comfortable cogitations, this is the greatest and most comfortable, to consider, that he diuideth this cup only of loue, as him selfe protesteth, and the Apostle proueth: that is, hee giueth out portions
Apoc. 3. of his crosse (the richest iewell that he
Heb. 12. maketh account of) as worldly princes doe their treasure, vnto none, but vnto chosen and picked friendes: and among them also, not equally to eche man, but to euerie one a measure according to the measure of good wil, wherewith he loueth him. This is euident by the examples before sette downe of his dearest friendes, most of all afflicted in this life: that is, they receiued greater portions of this treasure, for that his good will was greater towards them. This also may bee seene manifestly in the example of Saynt Paule: of whom after Christe had saide to Ananias: *Vas electionis est mihi*: Hee is a chosen vessell vnto me.

Gods measure of tribulation goeth according too the measure of his loue.

Actes. 9. Hee giueth immediatlye the reason thereof: *For I wil shewe vnto him, what great thinges hee must suffer for my name.* Lo heere: for that hee was a chosen vessel, therfore he must suffer great matters. Doth not the measure of suffe-

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ring goe then according to the measure of Gods loue vnto vs? Surely S. Peter knew wel how the matter wēt, and therefore hee writeth thus: *If you liuing well, doe suffer with patience, this is a grace (or priuiledge) before God.* And againe a little after: *If you suffer reproche in the name of Christe, you are happy: for that the honor, and glory, and power of God, and of his holy spirite shal rest vpon you.* 1. Pet. 2. 1. Pet. 4.

94 Can there bee any greater reward promised, or any more excellent dignitie, than to bee made partaker of the honour, glory, & power of Christe? Is it maruell now if Christe said: *Happie are you when menne reuile and persecute you?* Is it maruell though hee said: *Gaudete in illa die, & exultate.* Reioyce & triumphye at that day? Is it maruell though S. Paule saide: *I take great pleasure, & do glory in mine infirmities, or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for Christ?* Is it maruel if Peter and Iohn, beeing reproched & beaten at the iudgemēt seat of the Iews, went away reioycing that they were esteemed worthie too suffer contumelie for the name of Iesus? Is it maruel though S. Paule accounted this suche a high priuiledge giuē to the Philippians, whē he said: *It is giuen to you not only to beleeue in Christ,* Mat. 5. Luc. 6. 2. Cor. 12. Act. 5. Phil. 1.

but also to suffer for him, and to haue the same combate which y u haue seen in mee, and nowe heare of mee. All this is no maruell (I say) seeing that suffering with Christ, and bearing the crosse with Christ, is as great a preferment in the court of heauen, as it should bee in an earthly courte, for the prince too take off hys owne garment, and too lay it on the backe of one of his seruants.

Tribulation a signe of predestination.

25 Of this now followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especially when grace is also giuen, to beare it patiently) is a great coniecture of predestination to eternal life (for, so much do al those argumentes before touched insinuate:) as also in the contrary part to liue in cõtinuall prosperitie, is a dreadfull signe of euerlasting reprobatiõ. This point is marueilously proued by the apostle vnto the Hebrewes, & greatly vrged.

Heb. 12. And Christ giueth a plain significatiõ in S. Luke, when he saith: *Happy are you*

Luc. 6. *that weep now, for you shall laugh.* And on

Luc. 16. the other side: *Wo vnto you that laugh now for you shall weep: wo vnto you rich men, which haue your consolation heere in this life.* And yet more vehemẽtly than al this, doth the saying of Abraham to the rich mã in hell (or rather Christes words parabolically

rabolically attributed vnto Abrahã) confirm this matter: for he saith to the rich man, complaining of his tormẽt: *Remember childe, that thou receiuedst good in thy life time*: He doth not say (as Saint Bernard well noteth) *Rapuisti*, thou tokest thẽ by violence, but *Recepisti*, thou receiuedst them. And yet this now is obiected against him as we see. Dauid handeleth this matter in diuers places, but purposely in two of his Psalmes, & that at large, and after long search & muche admiration, his conclusion of wicked mẽ prospered aboue other in the world is this: *Veruntamen ‡ propter dolos posuisti eis, deiecisti eos dum allenarentur.* Thou hast giuen them prosperitie (O Lorde) to deceiue them withall: and thou hast indeed throwen (according to the Hebrewe) In lubrico posuisti eos: that is, thou hast sette them in slipperie places. So in this also the olde translation followeth not the Hebrewe nor Ierome, but the Greeke translation of the seuentie interpreters: sauing that it doeth omit Kaca, Mala, and so maketh the sense obscure. But so much as therein it swerueth from the puritie of the text: so much doeth that whiche thereon they builde, want sufficient warrant in this place, which (notwithstanding being soberly vnderstood) is agreeable to the iustice of God, and standeth by warraunt of other places. In Appendice. Tom. 8. Hiero. in eodem Psalm.

Psa. 27. & 73.

Psal. 73. vers. 18.

B.

‡ In this they varie from S. Iorom, who translateth

wen them downe, by exalting them: That is, thou haste throwen them downe too the sentence of damnation, in thy secrete and inscrutable determination. Heere the com-
Com. in Iob. parison of Sainte Gregorie taketh place: that as the Oxen appointed to the slaughter, are let runne a fatting at their pleasure, and the other kepte vnder daylie labour of the yoke: so fareth it with euill and good men. In like maner, the tree that beareth no fruite, is neuer beaten (as wee see) but
Mat 3.7. only the fruitefull: and yet the other
Ep. Iude. (as Christe sayeth) is reserued for the fire. The sicke manne that is past all hope of life, is suffered by the Physition too haue whatsoeuer hee lusteth after: but he whose health is not despayred, cannot haue that libertie graunted. To conclude, the stones that must serue for the glorious tem-
3. Reg. 6 ple of Salomon were hewed, beaten, and polished without the Church, at the quarrie side: for that no stroke of hammer might be hearde within the
1. Pet. 2. temple. Saint Peter saith, that the vertuous are chosen stones, to bee placed in the spirituall buildyng of God in
Apo. 21. heauen, where there is no beating, no sorrowe, no tribulation. Heere then must we be polliſhed, hewed, & made fit

fit for that glorious Temple: heere (I say) in the quarrie of this world: here must we be fined, here must we feele the blow of the hammer, & bee most glad when we heare or feel the same: for that it is a signe of our election to that most glorious house of Gods eternall mansion.

26 Beside this matter of predestination & election, there is yet another thing of no small cõfort to the godly afflicted, foũded on these wordes of god: *Cũ ipso sum in tribulatione*: I am with him in tribulatiõ: wherby is promised the cõpany of god himself in afflictiõ & persecution: This is a singular motiue (saieth S. Bernard) to stir vp men withall to imbrace tribulation, seeing in this world for good company men aduenture too doe any thing. Ioseph was carried captiue into Egypt, and god went down with him (as ỹ scripture saith:) yea morethãthat, he went into the dungeon, & was in chaines with him. Sidrach, Misac, & Abdenago were cast into a burning furnace, & presently there was a fourth came to beare thẽ cõpany, of whom Nabuchodonosor saieth thus: Did wee not put three mẽ only boũd into the fire? And his seruauntes aunsweared: yea verilie: but behold (saith he) I see four men.

Tribulation bringeth the company of God himself.

Psal. 60.

Gen. 37.
Sap. 10.

Dan. 3.

men vnbounde walking in the midst of the fire: and the shape of the fourth
Iohn. 9. is like the Sonne of God. Christe restored, as he passed by, a certaine begger vnto his sight, which hadde been
Note this example. blinde from his natiuitie. For whiche thing, the man being called in questiō and speaking somewhat in the praise of Christe, for the benefite receiued, he was cast out of the Synagogue by the Pharises. VVherof Christ hearing sought him out presently, and comforting his heart bestowed vpon him the light of minde, much more of importance then that of the body, giuen him before. By this and like examples it appeareth, that a man is no sooner in affliction and tribulation for iustice sake, but straightway Christ is at hande to beare him company: and if his eyes might bee opened, as the eies
4. Reg. 16 of Elizeus his disciple was, to see his companions, the troupes of angels (I mean) which attend vpon their Lord in this his visitation: no doubt but his hearte woulde greatly bee comforted therewith.

The assistance of Gods grace in tribulation. 27 But that which the eye cannot see, the soule feeleth: that is, she feeleth the assistaunce of Gods grace amiddest the depth of all ttibulations. This hee hath promised agayne and

again;

againe: this hee hath ſworne: and this hee performeth moſt faithfully to all thoſe that ſuffer meekely for his name. This Saint Paul moſt certainely aſſured himſelfe of, when he ſaid, that he did glorie in al his infirmities and tribulations, to the ende that Chriſt his vertue might dwel in him: that is, to the ende that Chriſt ſhoulde aſsiſt him more abundantlie with his grace; *Cum enim infirmor, tunc potens ſum*: For when I am in moſt infirmitie, then am I moſt ſtrong, ſaith he: that is, the more tribulations and afflictions are laide vppon mee, the ſtronger is the aide of Chriſtes grace vnto me. And therefore the ſame Apoſtle writeth thus of al the Apoſtles togither, *VVe ſuffer tribulation in al things, but yet wee are not diſtreſſed: wee are brought into perplexities, but yet we are not forſaken: we ſuffer perſecution, but yet we are not abandoned: we are flung downe to the grounde, but yet we periſh not.* This then ought to be a moſt ſure and ſecure ſtaffe in the hand of all Chriſtians afflicted, that, whatſoeuer befall vnto them: yet the grace of God will neuer faile to hold them vp, and beare them out therein: for in this caſe moſt true and certaine is that ſaying of Saint Auſten, ſo often repeated by him in his workes,

2. Cor. 4

Serm. 88. de temp. & de nat. & gra. ca. 26.

workes; that God neuer forsaketh any man, except hee bee reiected and first forsaken by man.

28 For the last reason of comfort in affliction, I will ioyne two things togither of great force & efficacie to this matter. The first whereof, is the expectatiō of reward, the other is the shortnes of time wherein we haue to suffer: both are touched by Saint Paul in one sentence, when he saith, *That* 2. Cor. 4. *little, and momentaine tribulation in this worlde, worketh an eternall weight of glorie in the height of heauen.* By momentaine hee sheweth the little time wee haue to suffer: and by eternall weight of glorie, he expresseth the greatnesse of the rewarde prepared in heauen for recompence of that suffering. Christ also ioyneth both these comforts togither, when he saith, *Behold,* Apoc. 22 *I come quickly, and my rewarde is with me.* In that he promiseth to come quickly, he signifieth, that our tribulation shall not endure longe: by that hee bringeth his rewarde with him, hee assureth vs that hee will not come emptie handed, but readie furnished, to recompence our labor thoroughly. And what greater meanes of incouragement coulde he vse than this? If a man did beare a verie hea-

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uie burden: yet if he were ſure to be well paide for his labour, and that hee had but a little way to beare the ſame: hee woulde ſtraine himſelfe greatly, to go thorough to his wayes ende, rather than for ſparing ſo ſhort a labour, to leeſe ſo large, and ſo preſent a rewarde. This is our Lords moſt mercifull dealing, to comfort vs in our affliction, and to animate vs to holde out manfully for a time, though the poize ſeeme heauy on our ſhoulders: the comming of our Lord is euen at hand, and the iudge is before the gates, who ſhall refreſh vs, and wipe away all our teares, and place vs in his kingdome to reape ioy without fainting. And then ſhall wee proue the ſaying of holie Saint Paule to bee true, that *The ſufferings of this worlde are not worthy of that glorie which ſhall be reuealed in vs*. And this may be ſufficient for the reaſons left vs of comfort in tribulation & affliction. Iaco. 5. Mat. 11. Ap. 7. 21 Gal. 6. Rom. 8.

29 And thus hauing declared the firſt three pointes promiſed in this Chapter: there remaineth onely to ſay a word or two of the fourth: that is, what we haue to do for our parts in time of perſecution and affliction. And this might be diſpatched in ſaying onely, that we haue to conforme our 4 *The fourth part of the Chapter.*

our selues to the will and meaning of God, vttered before in the causes of tribulation. But yet for more ease and better remembrance of the same, I will briefly runne ouer the principall pointes thereof. First then wee haue to aspire to that (if wee can) which Christ counselleth, *Gaudete & exultate*: Reioyce and triumph. Or if we cannot arriue to this perfection: yet to do as the Apostle willeth, *Omne gaudium existimate cum in varias tentationes incideritis*: Esteeme it a matter worthy of all ioy, when wee fall into diuers temptations. That is, if we can not reioyce at it indeede: yet to think it a matter in it selfe worthy of reioycement: reprehending our selues for that wee cannot reach vnto it. And if wee cannot come thus high neither (as indeede we ought to doe) yet in any case to remember, what in another place he saieth, *Patientia vobis necessaria est, vt reportetis promissionem*: You must of necessitie haue patience, if you will receiue Gods promise of euerlasting life.

1 *To reioice in tribulation: or at leastwise to haue patience.*

Luc. 6. Iac. 1.

Heb. 10.

2 *To come to God by feruent praier.*

Mat. 8.

30 Secondly, we ought to do as the Apostles did, when they were in the most terrible tẽpest of the sea (Christ being with them, but a sleepe) that is wee must goe and awake him: we

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must go and awake him: wee muſt crie vnto him with the prophet, *Exurge, quare obdormis Domine:* O Lord arise, why doſt thou ſleepe in our miſeries? This wakening of Chriſt doth pleaſe him wonderfully, if it be done, with that aſſured confidence, and of true affectioned children, wherewith Saint Marke deſcribeth the Apoſtles to haue awakened Chriſt. For their words were theſe, *Maſter, doth it not appertaine vnto you, that we periſh heere?* As who would ſay, Are not we your diſciples and ſeruantes? Are not you our Lord & maiſter? Is not the cauſe yours? Is not all our truſt and hope in you? Howe chanceth it then, that you ſleepe, and ſuffer vs to bee thus toſſed and tumbled, as if we appertained nothing vnto you? With this affection praied Eſay, when he ſaide, *Attende (O Lord) from heauen: looke hither from the holie habitation of thy glorie: where is thy zeale? Where is thy fortitude? Where is the multitude of thy mercifull bowels? Haue they shut themſelues vp nowe towards me? Thou art our Father: Abraham hath not knowne vs, and Iſrael hath beene ignorant of vs: thou art our father (O Lord) turne thy ſelfe about for thy ſeruants ſake, for the tribe of thine inheritance.* Thus I ſay we muſt cal vpon God: thus we

Pſal. 43.

Mark. 4.

Eſai. 63.

muſt

must awake him, when hee seemeth to sleepe in our miseries, with earnest with deuout, with continuall prayer: alwayes hauing in our minde that most comfortable parable of Christ, wherein hee saieth, that if wee should come to our neighbors doore, and knocke at midnight to borrowe some bread, when he were in bedde with his children, and most loth to rise: yet if wee perseuere in asking, and beating at his doore stil, though he were not our friende, yet woulde he rise at length, and giue vs our demande, thereby at least to bee rid of our crying. And howe much more will God do this (saith Christ) who both loueth vs, & tendereth our case most mercifully.

Luc. 11.

An important note.

31 But yet heere is one thing to bee noted in this matter: and that is, that Christ suffered the ship almost to be couered with waues (as the Euangelist saith) before hee woulde awake, therby to signifie that the measureof temptations is to be left onely vnto himselfe: it is sufficient for vs to rest vpon the Apostles wordes, *Hee is faithfull, and therefore hee will not suffer vs to be tempted aboue our strength.* VVe may not examine or mistrust his doings: we may not inquire why hee doeth this?

Mat. 8.

1. Cor. 10

this? Or why ſuffereth he that? Or how long wil he permitte theſe euils to reigne? God is a great God in all his doings: and when he ſendeth tribulation, hee ſendeth a great deale togither to the ende hee may ſhewe his great power, in deliuering vs, and recompenſeth it after, with a great meaſure of comfort. His temptations oftentimes doe goe very deepe, thereby to trie the very heartes and reines of men. He went far with Elias, when hee cauſed him to fly into a mountaine, & there moſt deſirous of death, to ſay, *They haue kil'led all thy Prophets, (O Lord) and I am left alone, and nowe they ſeek to kil me alſo.* He went far with Dauid, when he made him cry out? *Why doſt thou turne thy face away from me, O Lorde? Why doeſt thou forget my powerfe and tribulation?* And in an other place againe, *I ſaide with my ſelfe in the exceſſe of my minde: I am caſt out from the face of thine eies, O Lorde.* God went farre with the Apoſtles, when hee enforced one of them to write, *We will not haue you ignorant (brethren) of our tribulation in Aſia, wherein we were oppreſſed aboue all meaſure, and aboue all ſtrength: inſomuch as it lothed vs to liue any longer.* But yet aboue all others, hee went furtheſt with his owne

3. Re. 19.

Pſal. 30.

2. Cor. 1.

deere

deere ſon, when he conſtrained him to vtter thoſe pitifull, & moſt lamentable wordes vpon the croſſe, *My God my God, why haſt thou forſaken me?* VVho can now complaine of any proofe or temptation whatſoeuer, laide vppon him, ſeeing God woulde go ſo farre with his owne deere and onely ſon?

Mat. 22.
Pſal. 21.

3 *Magnanimitie with a ſtrong faith.*

32 Hereof then inſueth the third thing, neceſſarie vnto vs in tribulation: which is magnanimitie, grounded vppon a ſtrong and inuincible faith of Gods aſsiſtance, and of our finall deliuerance, howe long ſoeuer he delay the matter, and how terrible ſo euer the ſtorme doe ſeeme for the time. This God requireth at our hands, as may be ſeene by the example of the diſciples, who cried not, *VVe perish*, before the waues had couered the ſhippe, as Saint Matthewe writeth: and yet Chriſt ſaide vnto them, *Vbi eſt fides veſtra?* VVhere is your faith? Saint Peter alſo was not afraide, vntill hee was almoſt vnder water, as the Euangeliſt recordeth: and yet Chriſt reprehended him, ſaying, *Thou man of little faith, why diddeſt thou doubt?* VVhat then muſt we do in this caſe deer brother? Surely we muſt put on that mightie faith of valiant king Dauid, who vpon the moſt affi-

Mat. 8.
Luc. 8.
Mat. 14.

red truſt he had of Gods aſsiſtaunce, ſaid: *In deo meo transgrediar murum:* In the help of my god I wil goe through the wal. Of which inuincible faith S. Paul was alſo, whē he ſaid: *Omnia poſſum in eo qui me confortat:* I cā do al things in him that cōforteth & ſtrēgtheneth me. Nothing is vnpoſsible, nothing is too hard for me, by his aſsiſtāce. We muſt be (as the ſcripture ſaith) *Quaſi leo confidens abſque terrore:* Like a bold & confident lyon, which is without terrour. That is, we muſt not be aſtonied at any tempeſt, anye tribulation, any aduerſity. VVee muſt ſay with the Prophet Dauid experienced in theſe matters: *I wil not feare many thouſandes of people that ſhould inuiron or beſiege me together. If I ſhould walke amidſt the ſhadow of death, I will not feare: if whole armies ſhould ſtand againſt me, yet my hearte ſhould not tremble. My hope is in God, and therefore I will not feare what man can doe vnto me. God is my ayder, and I wil not feare what fleſh can doe vnto me: God is my helper and protector, and therefore I will deſpiſe and contemn mine enimies.* And another prophet in like ſenſe: *Behold, God is my ſauiour, and therefore wil I deale confidently, and wil not feare.* Theſe were the ſpeeches of holye prophetes: of men that knew wel what they ſaide, and had often taſted of affliction themſelues:

Pſal. 17.
Phil. 4.
Pro. 28.
Pſal. 3.
Pſal. 22.
Pſal. 26.
Pſa. 117
Pſal. 55.
Eſai. 12.

and therefore could say of their own experience how infallible Gods assistance is therein.

Christian fortitude.

33 To this supreme courage, magnanimity, & Christian fortitude, the scripture exhorteth vs, when it saith: Eccl. 10. *If the spirit of one that is in authoritie, do rise against thee: see thou yeeld not from thy place vnto him.* And again, another scripture Eccl. 4. saith: *Striue for iustice, euen to the losse of thy life: and stande for equitye vnto death it selfe: & God shal ouerthrow thine enemies for thee.* And Christ himself yet more effectually recommendeth this matter in Luc. 12. these words: *I say vnto you my friends, be not afraid of them which kil the body, & afterward haue nothing els to do against you.* And S. Peter addeth further: 1. Pet. 3. *Neque conturbemini:* that is, Doe not only not feare thē, but (which is lesse) do not so much as bee troubled for al that flesh and bloode can do against you.

Apoc. 2. 34 Christ goeth further in the Apocalyps, & vseth maruelous speeches to intise vs to this forritude: for these are his words: *He that hath an eare to heare let him heare what the spirit saith vnto the churches: To him that shal conquere, I wil giue to eat of the tree of life, which is in the paradise of my God. This saith the first & the last: he that was dead, and now is alue: I know thy tribulation, and thy pouerty: but thou art rich indeed, and*

and art blasphemed by those that sayst they are true Israelites, and are not: but are rather the synagogue of Satan. Feare nothing of that which you are to suffer: behold, the diuel wil cause some of you to be thrust into prison, to the end you may be tempted: and you shal haue tribulation for § 10. dates. But be faithful vnto death, & I wil giue thee a crowne of life. He that hath an eare to heare, let him heare what the spirit saith vnto the churches: he that shal ouercome, shall not be hurt by the second death.* And he that shal ouercome and keepe my woorkes vnto the end: I wil giue vnto him authoritie ouer nations, euen as I haue receiued it from my father: and I will giue him besides, the morning starre. He that shal ouercome, shalbe apparelled in white garments: and I wil not blot his name out of the booke of life, but wil confesse his name before my father, and before his Angels. Behold, I come quickly: hold fast that thou hast, lest another mā receiue thy crown. He that shal conquere, I wil make him a piller in the temple of my God, and he shal neuer goe foorth more: and I wil write vpon him the name of my God, & the name of the city of my God, which is new Ierusalem. Hee that shal conquere, I wil giue vnto him to sit with me in my throne: euen as I haue conquered, and do sit with my father in his throne

§ Those ten dates some thinke to haue beene the tenge-neral perse-cutions within the first 300. yeeres after Christ.

B

§ But o-thers ra-ther thinke that x. doth here signi-fye many (as in some other pla-ces of scrip-ture:) and daies, as they are bro-ken off by the nights that come betwixt, so to signifie

O 2 35 Hither-

such times of trial as should now & then haue times of breathing like-wise: that so the faithful may be refreshed, and gather their strength against a fresh assault ensuing.

* Cap. 3.

35 Hitherto are the words of Christ to Saint Iohn. And in the ende of the same booke, after he had described the ioyes and glorye of heauen at large, hee concludeth thus: *And he that sate on the throne saide to me: VVrite these words, for that they are most faithful and true. Qui vicerit possidebit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulis, &c. pars illorum erit in stagno ardenti, igne, & sulphure, quod est mors secunda:* Hee that shall cõquer, shal possesse al the ioyes that I haue here spokẽ of: & I wilbe his god, & he shal be my son. But they whiche shalbe fearful to fight, or incredulous of these thinges that I haue saide: their portiõ shalbe in the lake burning with fire & brimston, which is the 2. death.

Cap. 21.

36 Here now we see both allurements, and threats; good, and euil; life, and death; the ioyes of heauen, & the burning lake, proposed vnto vs. VVe maye stretche out our handes vnto which we will. If we fight & conquer (as by Gods grace wee may) then are we to enioy the promises laid downe before. If wee shewe our selues eyther vnbeleeuing in these promises, or fearfull to take the fight in hande, beeing offered vnto vs: then fall wee into the danger of the contrary threates: euen as Saint Iohn affirmeth in another place,

Eccle. 15

Iohn. 12

place, that certaine noble men did among the Iewes, who beleeued in Christ, but yet durst not confesse him, for feare of persecution.

37 Here then must insue another vertue, in vs, most necessary to al those that are to suffer tribulation & affliction: and that is, a strong & firme resolution, to stande and goe through, what opposition or contradiction soeuer we finde in the worlde, either of fawning flatterye, or persecuting cruelty. This the scripture teacheth, crying vnto vs: *Este firmus in via Domini*: Be firme, and immoueable in the way of the Lord. And again, *State in fide, viriliter agite*: Stand to your faith, and playe you the men. And yet further: *Confide in Deo, & mane in loco tuo*: Trust in God, & abide firme in thy place. And finally, *Confortamini & non dissoluantur manus vestræ*: Take courage vnto you, & let not your handes bee dissolued from the worke you haue begun.

A firme resolution.

Ecclc. 9.

1. Co. 16

Eccl. 11.

2. Par. 15.

38 This resolution had the three children, Sidrach, Misach, & Abdenago, when hauing hearde the flattering speech, & infinite threats of cruel Nabuchodonozor, they answeared with a quiet spirit: *O king, we may not be carefull to answere you, to this long speeche of yours. For behelde, our God is able (if hee will) to delyuer*

Dan. 3.

vs from this furnace of fire, which you threaten, and from al that you can doe otherwise against vs. But yet if it should not please him so to do: yet you must knowe (Sir king) that we do not worship your gods, nor yet adore your golden idol, which you haue set vp.

39 This resolution had peter and Iohn, who beeing so oft brought before the councel, and both commanded, threatened, and beaten, to talke no more of Christ: aunsweared still:

Acts, 4.5 *Obedire oportet Deo magis quam hominibus:* VVee must obeye GOD, rather then men. The same had Saint Paule also,

Acts. 21. when beyng requested with teares of the Christians in Cæsarea, that hee would forbeare to goe to Ierusalem, for that the holy Ghost had reuealed too many troubles which expected him there: he answered: *VVhat meane you to weepe thus, and to afflict my hearte? I am not only ready to be in bonds for Christs name in Ierusalem: but also to suffer death for the same.*

Rom. 8. And in his Epistle to the Romaines, he yet further expresseth this resolution of his, when he saith: *VVhat then shal we say to these things? If God be with vs, who wil be against vs? VVho shal separate vs from the loue of Christ? Shal tribulation? Shal distresse? Shal hunger? Shal nakednes? Shal peril? shal persecution? Shal the sword? I am certayn, that death, nor life, nor Angels, nor principalities*

lities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature els, shalbe able to separate vs from the loue of God, which is in Iesus Christ our Lord.

40 Finally, this was the resolution of al the holy martyrs and confessors, and other seruants of God: whereby they haue withstood the temptations of the diuell, the allurements of flesh and blood, and al the persecutions of tyrants, exacting thinges vnlawfull at their hands. I will alledge one example out of the § second book of Maccabees, and that before the comming of Christ, but yet nigh vnto the same, and therfore no maruel (as the fathers do note) though it tooke some heat of Christian feruor and constancy towardes martirdome. The example is woonderful, for that in mans sight it was but for a ‡ small matter required at their handes, by the tyrauntes commaundement: that is, onely to eate a peece of swines flesh, which then was forbidden. For thus it is recorded in the booke aforesaid.

B. § *VVhich book is not any part of canonical scripture: neuertheles this exãple may wel be true, for that such constancy is often found in the childrẽ of God.*

B ‡ *It was a manifest breach of the law of God: and so no smal matter to them that knew it:* 2. Mac. 7

41 It came to passe that 7. brethren were apprehended together in those dayes, and brought (with their mother) to the king Antiochus, & there compelled with tormentes of whip-

A marueilous constancie of the seuen Machabees and their mother.

ping,& other instrumentes,to the eating of swines flesshe against the lawe. At what time one of thē (which was the eldest)said:what doest thou seek? Or what wilte thou learne out of vs, O king? VVe are ready here rather to die,than to break the ancient lawes of our God. VVhereat the king beeyng greatly offended,commāded the frying pans & pots of brasse to be made burning hot: which beyng ready, he caused the first mans tongue to be cut of, wyth the tops of his fingers, and toes,as also with the skin of his head, the mother and other brothers looking on,and after that to be fried vntill he was dead. VVhich beyng done, the seconde brother was brought to torment,& after his hayre pluckt off from his head,together with the skin, they asked hym whether he woulde yet eate swynes flesshe or no, before he was put to the rest of his tormēts? VVhereto he answered:No: & thereupon was(after many torments)slain with the other. VVho being dead:the third was taken in hand, and beeyng willed to put forth his tongue:he held it foorth quickely together with both his handes to be cut off,saying confi-

A worthie saying.

dently:*I receyued both tongue and hands from heauen, and now I despise them both for the law*

law of God, for that I hope to receiue them all of him againe. And after they hadde in this sort tormented and put to death sixe of the brethren, euery one moste constantly protesting his faith, & the ioy he had to die for Gods cause: ther remained only the youngest, whome Antiochus (beeing ashamed that hee could peruert neuer a one of the former) endeuored by all meanes possible to draw from his purpose, by promising and swearing, that he shoulde be a rich & happie man, & one of his chiefe friends, if he would yeelde. But when the youth was nothing moued therewith: Antiochus called to him the mother, and exhorted her to saue her sonnes life, by perswading him to yeeld: which she faining to doe, therby too haue libertie to speake too her sonne: made a most vehement exhortation to him in the Hebrew toung, to stand to it, & to die for his conscience: which speeche beeing ended the youth cried out with a loud voice, & vttered this noble sentence worthy to be remembred: *Quem sustinetis? Non obtempero pracepto regis, sed pracepto legis:* VVhom do you stay for? I doe not obey the commandement of the king, but the cõmandement of the law of God. VVherupon both he & his mo-

ther were presently (after many and sundry tormentes) put to death.

42 This then is the constant and immoueable resolution which a christian man should haue in al aduersitie of this life. VVherof S. Ambrose saith thus: *Gratia præparandus est animus, exercenda mens, & stabilienda ad constantiam: vt nullis perturbari animus possit terroribus, nullis frangi molestiis, nullis supplicijs cedere.* Our minde is too bee prepared with grace, to be exercised, and to bee so established in constancie, as it may not be troubled with any terours, broken with any aduersities, yeeld to any punishments or torments whatsoeuer.

Lib. 1. of. 32

How a man may com to an inuincible resolution.

43 If you aske here how a man may come to this resolution: I answer that Saint Ambrose in the same place, putteth two wayes: the one is, to remember the endles and intollerable paines of hell, if wee doe it not: and the other is to thinke of the vnspeakable glory of heauen, if wee doe it. VVherto I will adde the third, which with a noble hearte may preuaile as much as either of them both: and that is, to consider what others haue suffered before vs, especially Christe him selfe, and that only of meere loue and affection towardes vs. VVee see that in this worlde, louing subiectes doe

glorie

glory of nothing more, than of their dangers or hurts taken in battaile for their prince, though hee neuer tooke blow for them againe. VVhat then woulde they doe, if their prince had been afflicted voluntarilie for them, as Christ hath been for vs. But if this great example of Christe seeme vnto thee too high for to imitate : looke vppon some of thy brethren before thee, made of flesh and blood as thou art: see what they haue suffred before they could enter into heauen: thinke not thy selfe hardlye dealt withall, if thou be called to suffer a little also.

44 S. Paul writeth of al the apostles together: Euē vnto this hour we suffer hunger & thirst, & lack of apparrel: we are beaten with mens fists: we are vagaboundes, not hauing where to stay: we labor and work with our owne hands: we are cursed, & we doe blesse: we are persecuted, and we take it patiently: we are blasphemed, & we pray for them that blaspheme vs: we are made as it were the very outcasts and purgings of this world, euen vnto this day: that is, thogh we be apostles, though wee haue wrought so many myracles, & conuerted so many millions of people: yet euen vnto this day are we thus vsed.

2. Cor. 4. *The sufferings of the Apostles.*

And

And a little after, describing yet further their liues, he saith: VVee shewe our selues as the ministers of God, in much patience: in tribulations: in ne-
2. Cor. 6. cessities: in distresses: in beatinges: in impriſonments: in seditions: in labors: in watches: in fastings: in chastitie: in longanimitie: in sweetnesse of behauiour. And of himselfe in particular, hee sayeth: *In laboribus plurimis, &c.* I
2. Cor. 11 am the minister of God in many labours, in impriſonmentes more than the rest, in beatinges aboue measure, and oftentimes in death it selfe. Fiue times haue I byn beaten of the Iewes and at euery time hadde fortie lashes lacking one: three times haue I beene whypt with rods: once I was stoned: three times I haue suffred shipwrack: a day & a night was I in the bottom of the Sea: oftentimes in iourneies, in daungers of flooddes: in daungers of theeues: in dangers of Iewes: in dangers of Gentiles: in dangers of the citie: in dangers of wildernesse: in dangers of sea: in dangers of false brethrē in labor & trauell: in much watching: in hunger and thirst: in much fasting: in colde & lack of clothes: and beside all these externall things, the matters that daily do depend vpon me, for my vniuersall care of all Churches.

The particular ſufferings of S Paule.

45 By this we may see now, whether the Apostles taught vs more by wordes then they shewed by example aboute the necessitie of suffering in thys life. Christ myght haue prouided for them if hee woulde, at leastwise thinges necessary to their bodies, and not haue suffered them to come into these extremities of lackinge clothes to their backs: meat to their mouths, and the like. He that gaue them authoritie to do so many other miracles might haue suffered them at least too haue wrought sufficient maintenance for their bodies, which should be the first myracle that worldly men wold worke, if they hadde such authoritie. Christ might haue said to Peter, whē hee sente him to take his tribute from out of the fishes mouth: Take so much more, as will suffice your necessary expences, as you trauell the countrey: but he would not, nor yet diminish the great afflictions which I haue shewed before, though he loued them as dearely, as euer he loued his owne soule. All which was done (as S. Peter interpreteth) to giue vs example, what to follow: what to looke for: what to desire: what to comforte our selues withall, in amidst the greatest of oure tribulations.

Mat. 17.

1. Pet. 2.

46 The

Heb. 12. 46, The apostle vseth this as a principall consideration, when he writeth thus to the Hebrewes, vpō the recitall of the sufferinges of other saintes before them: wherefore wee also (brethren) hauing so great a multitude of witnesses (that haue suffered before vs) let vs lay off all burdens of sinne hanging vpon vs: and let vs runne by patience vnto the battell offered vs, fixing our eyes vppon the authour of our faith, and fulfiller of the same, Iesus: who putting the ioyes of heauen before his eyes, sustained patiently the crosse; contemning the shame, and confusion thereof: and therefore now sitteth at the right hande of the seate of God. Think vpon him (I say) which sustained such a contradiction against himselfe, at the handes of sinners: and bee not wearie, nor faint in courage. For you haue not yet resisted against sinne vnto blood: and it seemeth you haue forgotten that comfortable saying, which speaketh vnto you as vnto children: *My sonne, doe not contemne the discipline of the Lord, & be not wearie when thou art chastened of him.* For whom God loueth he chasteneth, and he whippeth euery sonne whome hee receiueth. Perseuere therefore in the correctiō laid vpon you. God offereth him

A notable exhortation of the Apostle.

Pro. 3.

Iob. 5.
Apo. 3.

himſelfe to you as to his children. For what childe is there whom the father correcteth not? If you be out of correction (wherof al his children are made partakers) then are you baſtards & not children. All correction for the preſent time when it is ſuffered, ſeemeth vnpleaſant & ſorowful: but yet after, it bringeth fo orth moſte quiet fruit of iuſtice vnto them that are exerciſed by it. VVherefore ſtrengthen vp your wery hands, & looſed knees: make way to your feete, &c. That is, take courage vnto you, and goe forward valiantly vnder the croſſe laide vpon you. This was the exhortation of this holy Captaine vnto his countrie men, ſouldiers of Ieſus Chriſt, the Iewes.

47 Saint Iames the brother of our Lord vſeth another exhortation to al true Catholikes, not muche different frō this, in that his Epiſtle, which hee writeth generally to all. Be you therfore patient my brethren (ſaieth hee) vntill ꝑ cōming of the Lord. Behold, the husbandman expecteth for a time the fruite of the earth, ſo precious vnto hym, bearing patiently vntyll hee may receiue the ſame in his ſeaſon: be you therefore patient, and comforte your heartes, for that the commyng of Iac. 5. *The exhortation of S. Iames.*

of the Lord will shortly draw neere. Bee not sad, and complaine not one of another. Behold, the iudge is euen at the gate. Take the Prophets for an example of labour and patience, whiche spake vnto vs in the name of God. Beholde we account them blessed which haue suffered. You haue hard of the sufferance of Iob, & you haue seene the end of the Lord with him: you haue seene (I say) that the Lord is merciful and full of compassion.

48 I might here alleage many things more out of the scripture to this purpose, for that the scripture is most copious herein: & in very deed, if it should all be melted & powred out it would yeelde vs nothing els almost, but touching the crosse, & patient bearing of tribulation in this life. But I must end, for that this chapter riseth to be long, as the other before did: and therefore I wil only for my cõclusion, set down the confessiõ, & most excellent exhortation of olde Mathathias vnto his childrẽ in the time of ỹ cruel persecution of Antiochus against the Iewes.

1. Mac. 2 Now (saith hee) is the time that pride is in her strength: now is the time of chastisement towards vs, of ouerthrow & indignatiõ come. Now therefore (O chil-

children) be you zealous in the lawe of God: yeeld vp your liues for the teſtament of your fathers: remember the workes of your anceſtors, what they haue done in their generations, and ſo ſhall you receiue great glorie, and eternall name. VVas not Abraham found faithfull in time of temptation, and it was reputed vnto him for iuſtice. Ioſeph in the time of his diſtreſſe, kept gods commandements, and was made Lord ouer all Egypt. Phinees our father, for his zeale towards the law of God, receiued the teſtament of an euerlaſting preeſthood. Ioſue for that he fulfilled gods worde, was made a captaine ouer all Iſrael. Caleb for that he teſtified in the Church, receiued an inheritance. Dauid for his mercie obtained the ſeate of an eternall kingdome. Elias for that hee was zealous in zeale of the law, was taken vp to heauen. Ananias, Azarias, and Miſael, through their beleefe, were deliuered from the flame of fire. Daniel for his ſimplicitie was deliuered from the mouth of lions. And ſo do you runne ouer, by cogitation, all generations, and you ſhall ſee that all thoſe that hope in God ſhall not be vanquiſhed. And do you not feare the words of a ſinfull

Gen. 12.
Gen. 41.
Num. 25.
Ioſu. 1.
Iudg. 14.
2. Reg. 2.
4. Reg. 1.
Dan. 3.
Dan. 9.

full man: for his glorie is nothing els but dung and wormes: to day hee is great and exalted, and to morrowe he shall not bee founde: for hee shall returne vnto his earth againe, and all his fonde cogitations shall perish. VVherefore take courage vnto you (my children) and play the men in the law of God. For therein shal be your honour and glorie. Hitherto are the wordes of Mathathias, which shall suffice, for the end of this Chapter.

CHAP. III.

Of the thirde impediment that letteth men from resolution: which is, the loue of the world.

AS the two impediments remooued before, be indeed great staies to many men from the resolution we talke of: so this that nowe I take in hande, is not onely of it selfe a strong impediment, but also a great cause & common ground (as it were) to all the other impediments that be. For if a man coulde touch the verie pulse of all those, who refuse, or neglect, or defer this resolution: he shold finde the foundation therof to be the loue of this world, whatsoeuer other excuse

exc uſe they pretend beſides. The noble men of Iewrie pretended, feare to bee the cauſe why they coulde not reſolue, to confeſſe Chriſt openly; but Saint Iohn that felt their pulſe, vttereth the true cauſe to haue beene, *For that they loued the glorie of men, more then the glory of God.* Demas that forſooke Saint Paul in his bands, euen a litle before his death, pretended another cauſe of his departure to Theſſalonica, but Saint Paule ſaith it was, *Quia diligebat hoc ſeculum:* For that hee loued this world. So that this is a generall and vniuerſall impediment, and more indeed diſperſed, than outwardly appeareth: for that it bringeth forth diuers other excuſes, therby to couer her ſelfe in many men. Iohn. 12. 2. Tim. 4

2 This may be confirmed by that moſt excellent parable of Chriſt, recorded by three Euangeliſtes, of the three ſortes of men which are to bee damned, and the three cauſes of their damnation: whereof the thirde and laſt, and moſt generall (including as it were both the reſt) is, the loue of this world. For the firſt ſort of men, are compared to a high way, where all ſeede of life that is ſowne, either withereth preſently, or elſe is eaten vp by birdes of the aire: that is (as Chriſt Mat. 13. Marc. 4. Luc. 8.

The exposition of the parable of the seede.

Christ expoundeth it) by the diuell in careles men, that contemne whatsoeuer is said vnto them: as infidels, and al other obstinate and contemptuous people. The seconde sort, are compared to rockie groundes, in which for lacke of deepe roote, the seede continueth not: whereby are signified, light and vnconstant men, that nowe choppe in, and nowe run out: nowe are feruent, and by and by key-colde againe: and so in time of temptation, they are gone. The thirde sort are compared to a fielde, where the seede groweth vp, but yet there are so many thornes on the same (which Christ expoundeth to be the cares, troubles, miseries, and deceiueable vanities of this life) as the good corne is choked vp, and bringeth foorth no fruite. By which last words our Sauiour signifieth, that whersoeuer the doctrine of Christ groweth vp, and yet bringeth not foorth due fruite: that is, whersoeuer it is receiued and imbraced (as it is among all Christians) and yet bringeth not foorth good life: there the cause is, for that it is choked with the vanities of this world.

The importance of this parable.

3 This is a parable of maruelous great importance, as may appeere, both

both for that Christ, after the recital thereof, cried out with a loud voice, *He that hath eares to heare, let him heare:* as also for that he expounded it himselfe in secreat onely to his disciples: and principally, for that before the exposition thereof hee vseth such a solemne preface, saying, *To you it is giuen to know the mysteries of the kingdome of heauen, but to others not: for that they seeing do not see, & hearing do not heare, nor vnderstand.* VVhereby Christ signifieth, that the vnderstanding of this parable, among others, is of singular importance, for conceiuing the true mysteries of the kingdom e of heauen: and that many are blinde, which seeme to see, and many deafe and ignorant, that seeme to heare & know: for that they vnderstande not well the mysteries of this parable. For which cause also, Christ maketh this conclusion before he beginneth to expound the parable, *Happie are your eyes that see, and blessed are your eares that heare.* After which words, he beginneth his exposition, with this admonition, *Vos ergo audite parabolam:* Do you therfore heare and vnderstande this parable. Math. 13

4 And for that this parable doth containe and touch so much indeede,

as

as may, or needeth bee ſaide, for remooving of this great and daungerous impediment of worldly loue: I meane to ſtay my ſelfe onely vppon the explication thereof in this place, and will declare the force and trueth of certaine wordes heere vttered by Chriſt of the worlde and worldly pleaſures: and for ſome order and methods ſake, I will drawe all theſe ſixe points following. Firſt, how, and in what ſenſe al the world and commodities thereof are vanities, and of no value (as Chriſt heere ſignifieth) and conſequently, ought not to be an impediment, to let vs from ſo great a matter, as the kingdome of heauen, and the ſeruing of GOD is.

1 *The parts of this Chapt.*

2 Secondly, howe they are not onelie vanities, and trifles in themſelues; but alſo, deceptions, as Chriſt ſaieth: that is, deceites not performing to vs indeede, thoſe little trifles which they doe promiſe.

3 Thirdly, howe they are *Spina*, that is, pricking thorns, as Chriſt ſaith, though they ſeeme to worldly men to be moſt ſweete &

4 pleaſant. Fourthly. how they are *arumna*, that is, miſeries and afflictions,

5 as alſo Chriſtes wordes are. Fiftly, *Quomodo ſuffocant*, howe they ſtrangle

6 or choke vs, as Chriſt affirmeth. Sixtlye

ly, how we may vse them notwithstanding, without these dangers and guils, and to our great comfort, gain, and preferment.

3 And touching the first, I do not see howe it may bee better prooued, that all the pleasures and goodly shewes of this worlde are vanities, as Christ here saith: then to alledge the testimonie of one that hath prooued them al: that is, of one that speaketh not of speculation, but of his owne proofe and practise: and this is king Salomon, of whom the scripture reporteth wonderful matters, touching his peace, prosperitie, riches, and glorie in this worlde: as that all the kings of the earth desired to see his face, for his wisedome and renowmed felicitie: that all the princes liuing besides, were not like him in wealth: that hee had sixe hundred, sixtie and sixe talentes of golde (which is an infinite summe) brought him in yeerely, besides all other that hee had from the kings of Arabia, and other princes: that siluer was as plentiful with him as heapes of stones, and not esteemed, for the great store, and abundance he had thereof: that his plate and iewels had no end, that his seat of maiestie, with

1 *The first part: how all the world is vanitie.*

2. Par. 9. *The worldly prosperity of king Salomon.*

with stooles, lions to beare it vp, and other furniture, was of golde passing all other kingly seates in the world: that his precious apparell, and armor was infinite: that he had all the kings, from the riuer of the Philistians, vnto Egypt to serue him: that he had fortie thousand horses in his stables to ride, and twelue thousande chariots, with horses and other furniture readie to them, for his vse: that hee had two hundred speares of golde, borne before him, and sixe hundred crownes of gold bestowed in euerie speare, as also three hundred bucklers, and three hundred crownes of golde, bestowed in the gilding of euery buckler: that hee spent euerie day in his house a thousande, nine hundred, thirtie and seuen quarters of meale, and flower; thirtie oxen; with and hundred wethers, besides all other flesh: that he had seuen hundred wiues, as queenes and three hundred others, as concubines. All this, and much more, doth scripture report of Salomons worldlye wealth, wisedome, riches, and prosperitie: which he hauing tasted, and vsed to his fil, pronounced yet at the

3. Reg 4. 30. *Cori similæ, & 60. Cori farinæ: and euery corus is* * 21. *quarters and od.*

3. Reg. 11 Eccles. 1. B.

* *For 21. I thinke he meant but 11. for a Coras according to Iosephus is reckoned to be 738. of our gallons which make of our measure 11. quarters, foure bushels, &c*

he laſte this ſentence of it all: *Vanitas peeke. So anitatum, & omnia vanitas:* Vanity of va- 900. *being* nities, & al is vanity. By vanity of va- *taken out of* nities, meaning (as S. Ierom interpre- *the totall* eth) the greatneſſe of this vanitie, a- *ſumme, the* boue all other vanities that maye bee *reſidue that* deuiſed *remayneth*

th agree wel to this account: for it maketh 1037. *quar-ns, ſixe bushels, two pecks. But of this kind of meaſure the dgement of the learned doth vary much, and it would ke a long diſcourſe to beate out the more likely opinion, by nference of places and meaſures together. By the account S. Iunt Ierom it commeth farre short: that is, but to* 232. *uarters, ſixe bushels and a halfe.*

6 Neither onely doth Salomon af- *Salomons* rme this thing, but doth proue it alſo *ſaying of* y examples of himſelfe. I haue beene *himſelfe.* ng of Iſrael in Ieruſalem (ſaith hee) Eccl. 1. nd I purpoſed with my ſelfe, to ſeeke ut by wiſdom al thinges: and I haue ene, that al vnder the ſun, are meere nities, & affliction of ſpirit. I ſaid in y heart, I wil go and abound in de-ghtes, & in euery pleaſure that may had? And I ſawe that this was alſo nity. I tooke great works in hande, ilded houſes to my ſelf, plãted vine-rds, made orchards & gardens, and ſet thẽ with al kind of trees: I made e fiſh-pondes to water my trees: I ſſeſſed ſeruantes and hand-maides

and had a great family, great heardes of cattel, aboue anye that euer were before me in Ierusalem: I gathered together golde and siluer, the riches of kinges and prouinces: I appointed to my selfe singers, both men & wome, which are the delights of the children of men: fine cups also to drink wyne withal: and whatsoeuer my eyes dyd desire, I denied it not vnto them: neither did I let my heart from vsing any pleasure, to delighte it selfe in these things which I prepared. And when I turned my selfe to al that my handes had made, and to al the labors, wherin I had taken such paines and sweat: I saw in them al vanity, and affliction of the mynde.

7 This is the testimonye of Salomon vpō his own proof in these matters: and if he had spoken it vpon hys wisedome only (being such as it was) we ought to beleeue him: but muche more, seing he affirmeth it of his own experience. But yet, if anye man bee not moued with this: let vs bring yet another witnes out of the new testament, and suche a one, as was priuye to the opinion of Christ heerein: that is, Saint Iohn the Euangelist, whose wordes are these: *Doe not loue the worlde,* 1. Ioh. 2. *nor those thinges that are in the worlde: if any*

man

man loue the world, the loue of God the father is not in him. For that, al which is in the world is either concupiſcence of the fleſh, or concupiſcence of the eies, or pride of life. In whiche wordes, S. Iohn beſide this threate againſt ſuche as loue and followe the world, reduceth al the vanities thereof, vnto three general points or branches: that is, to concupiſcence of the fleſh (wherein hee comprehendeth all carnal pleaſures) to concupiſcence of the eyes (wherein hee containeth all matters of riches:) and to pride of life, wherby he ſignifieth the humor, and diſeaſe of worldly ambition. Theſe then are the three generall & principal vanities of this life, wherin worldly mē do weary out themſelues: ambitiō, couetouſnes, & carnal pleaſure: wherevnto all other vanities are addreſſed, as to their ſuperiors. And therfore it ſhall not bee amiſſe to conſider of theſe three in this place.

Three general point of worldly vanities.

8 And firſt to ambition or pride of life belongeth vain-glory: that is, a certaine diſordinate deſire to bee well thought of, well ſpoken of, prayſed, and glorified of menne: and this is as great a vanity (though it be common to many) as if a man ſhould runne vp and downe the ſtreets, after a feather, flying in the ayre, toſſed hyther and

Vain-glory.

thither, with the blasts of infinit mens mouths. For as this man might weary out himselfe before he gate the thing which he followed, and yet when hee had it, hee had gotten but a feather: so a vaine glorious man maye labour a good while before he attaine to the praise which he desireth, and when he hath it, it is not worth three chippes, beeyng but the breath of a few mens mouthes, that altereth vppon euerye lighte occasion, and nowe maketh him greate, now little, nowe nothing at all. Christ him selfe maye be an example of this: who was tossed too and fro in the speeche of men: some said he was a Samaritan, and had the diuel: other said he was a prophet: other said hee coulde not be a prophet, or of God: for that hee kepte not the Sabboth day: others asked, if he were not of God, how he could doe so manye miracles. So that there was a schism or diuision amõg them, about this matter, as Saint Iohn affirmeth. Finally, they receiued him into Ierusalem, with triumph of *Hosanna*, casting their apparell vnder his feete. But the Friday next ensuing, they cryed *Crucifige* against hym, and preferred the life of Barabbas, a wicked murderer before him.

Mat. 27. Iohn. 8. Iohn. 9. Mat. 21. Mar. 11. Mat. 27. Luc. 23.

9 Now

9 Now my friēd, if they dealt thus with Christ, which was a better man than euer thou wilt be: and did more glorious miracles, than euer thou wilt do to purchase thee name and honor with the people: why doest thou so labour, and beate thy selfe about this vanitie of vaine-glory. VVhy doest thou cast thy trauels into the winde of mens mouthes? VVhy doest thou put thy riches in the lips of mutable men, where euery flatterer may rob thee of them? Hast thou no better a chest to lock them vp in? Saint Paule was of another minde, when he said: *I esteeme little to bee iudged of you, or of the day of man*: and he had reason surely. For what careth hee that runneth at tilt, if the ignoraunt people giue sentence against him, so the iudges giue it with him? If the blinde man, in the way to Iericho, had depended of the liking and approbation of the goers by, he had neuer receiued the benefite of his sight: for that, they dissuaded him from running, and crying so vehemently after Christ. It is a miserable thing for a man to be a windmill, whiche maketh no meale, but according as the blast endureth. If the gale be strong; he surgeth about lustily: but if the wind slake, he relenteth

1. Cor. 4

Luc. 18.

presently. So praise the vain-glorious man, and ye make him run: if he feele not the gale blowe, hee is out of heart: he is like the Babylonians, who, with a little sweet musick, were made to adore any thing whatsoeuer.

Dan. 3.

10 The scripture saith most truly: *As siluer is tried in the fire by blowing to it: so is a man tried in the mouth of him that praiseth.* For as siluer, if it be good, taketh no hurt therby: but if it be euil, it goeth all into fume: so a vaine man, by praise and commendation. How manye haue wee seene puffed vp wyth mens praises, and almost put beside themselues, for ioy therof: and yet afterward brought downe with a contrary winde, and driuen ful neere to desperation by contempt? How many do we see daily (as the prophet did in his daies) commended in their sinnes, and blessed in their wickednes? How many palpable and intollerable flatteries do we heare both vsed, & accepted daily, & no man crieth with good king Dauid: *Away with this oyle, and ointment of sinners, let it not come vppon my head?* Is not al this vanity? Is it not madnesse, as the scripture calleth it? The glorious Angelles in heauen seeke no honour vnto them selues, but all vnto GOD: and thou poore worm of the

Pro. 27.

Psal. 9.

Psa. 140.

Psal. 32.

the earth desireſt to be glorified? The foure and twenty elders in the Apocalyps took of their crownes, and caſt them at the feet of the lamb: and thou wouldeſt pluck forty from the lambe to thy ſelfe, if thou couldeſt. O fonde creature! How e truely ſaith the prophet: *Homo vanitati ſi militꝰ factus eſt:* A mã is made like vnto vanity. That is, like vnto hys owne vanitye: as light as the very vanities themſelues, which he foloweth. And yet the wiſe man more expreſly: *In vanitate ſua appẽditur peccator:* The ſinner is weighed in his vanitye. That is, by the vanity, which he foloweth, is ſeene how light & vain a ſinner is. Apo. 4. Pſa. 143. Eccl. 23.

vi. The ſecõd vanity that belõgeth to ambitiõ, is deſire of worldly honor, dignitye, & promotion. And this is a great matter in the ſight of a worldly mã: this is a iewel of rare price, & worthy to be bought, euẽ with any labor, trauel, or peril whatſoeuer. The loue of this, letted the great men, that were chriſtians in Iewrie, frõ confeſſing of Chriſt openly. The loue of this, letted Pilat from deliuering Ieſus, according as in cõſcience he ſaw he was bound. The loue of this letted Agrippa, & Feſtus, frõ making themſelues chriſtiãs, albeit they eſteemed Paules doctrine *Worldly honor, & promotion.* Ioh. 12. Ioh. 19. Acts. 26

to be true. The loue of this letteth infinite men daily from imbracing the meanes of their saluation. But (alas) these mē do not see the vanity hereof.

1. Co. 14 S. Paule saith not without iust cause: *Nolite esse pueri sensibus*: Be you not children in vnderstanding. It is the fashion of children, to esteeme more of a painted bable, then of a riche iewell: and such is the painted dignity of this worlde: gotten with muche labour: mainteined with great expences; and lost with intollerable griefe and sorrowe. For better conceyuing wherof, ponder a little with thy selfe (gentle reader) any state of dignitie that thou wouldest desire: and thinke how many haue had that before thee. Remēber how they mounted vp, and howe they descended down againe: & imagine with thy self, which was greater, either the ioy in getting, or the sorow in leesing it. VVhere are now al these emperours, these kinges, these princes & prelates, which reioyced so muche once, at their owne aduauncement? VVhere are they now I say; who talketh or thinketh of them? Are they not forgottē, & cast into their graues long agoe? And doe not men boldly walke ouer theyr heades now, whose faces might not bee looked on wyth

out

out feare in this worlde? VVhat then haue their dignities don them good?

12 It is a wonderfull thing to consider the vanitie of this worldly honor. It is like a mans owne shadow, which the more a man runneth after, the more it flieth: and when hee flieth from it, it followeth him agayne: and the onely way to catche it, is to fall down to the grounde vpon it. So we see, that those mē which desire honor in this worlde, are now forgotten: & those which most fled from it, & cast themselues lowest of all men, by humilitie, are now most of all honored: honoured (I say) moste, euen by the worlde it selfe, whose enemies they were, while they liued. For who is honored more now, who is more cōmended & remembred, than S. Paul, and his like, which so muche despised worldly honor in this life, according to the saying of the Prophete: *Thy frendes (O Lorde) are too too much honored.* Most vain then is the pursuite of this worldly honor and promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is voyde of great dangers, both in thys life, and in the life to come, according to the saying of scripture: *Most seuere iudgement shalbe vsed vpō those that are ouer* *The vanity of worldly honor.* Psa. 138. Sap. 6.

others: the meane man shal obtaine mercy: but the great and strong shal suffer torments strongly.

Worldly nobilitie.

13 The third vanity that belongeth to ambition, or pride of life, is nobility of flesh and blood: a great pearle in the eye of the worlde: but indeed in it selfe, and in the sight of God, a meere trifle and vanitie. Which holy Iob wel vnderstood, when he wrote these wordes: *I said vnto rottennesse, thou art my father: and vnto wormes, you are my mother and sisters.* He that wil behold the gentrie of his ancestors: let him look into their graues, & see whether Iob saieth truly or no. True nobilitie was neuer begunne, but by vertue: and therfore as it is a testimonie of vertue too the predecessors: so it is another of vertue vnto the successors. And he which holdeth the name thereof by discent, without vertue, is a meere monster, in respect of his ancestours: for that hee breaketh the limites of the nature of nobilitie. Of which sort of men, God saith by one Prophet: *They are made abominable, euen as the thinges which they loue: their glory is from their natiuity, from the belly, and from their conception.*

Iob. 17.

Ose. 9.

14 It is a miserable vanitie to go begge credite of dead menne, when as wee deserue none our selues: too seeke

seeke vppe olde titles of honour from our ancestors, wee beeing vtterly vncapable thereof, by our own base maners and behauiour. Christe cleerely confounded this vanitie: when being descended himselfe of the greatest nobilitie, that euer was in this worlde: and besides that, beeing also the sonne of God: yet called he himself ordinarily, the sonne of manne: that is, the sonne of the virgin Mary (for otherwyse he was no sonne of manne) and further than this also, called himselfe a shepheard, which in the worlde is a name of contempt. Hee sought not vppe this and that olde title of honor to furnish his stile with al, as our men doe: Neither when he had to make a king first in Israel, did hee seeke oute the auncienteſt blood: but took Saul, of the baseſt tribe of al Israel: & after him, Dauid the pooreſt shepheard of all his brethren. And when hee came into the world: he sought not out the nobleſt menne to make princes of the earth: that is, to make Apostles: but took of the pooreſt & simpleſt, thereby to confounde (as one of them saieth) the foolish vanitie of this worlde: in making so great account of the preheminence of a little flesh and blood, in this life.

Mat. 8. 20. 24. 26. Ioh. 10.

1. Reg. 9. 1. Re. 16.

Mat. 4. Psal. 44. 1. Cor. 1.

19 The

The vanity of worldlye wisdome

16 The fourth vanitie that belongeth to ambition, or pride of life, is worldly wisdome, whereof the Apo-

1. Cor. 3. stle saith: *The wisdome of this worlde is folly with God.* If it be folly, then great vanitie (no doubt) to delight so in it, as mē doe. It is a strange thing to see, howe contrary the iudgements of God are to the iudgements of men. The people of Israel wold needes haue a king (as I haue said) and they thought god would haue giuen thē presently some

1. Reg. 9 great mightie prince to rule ouer thē: but he chose out a poore fellow, that sought asses about the countrie. After that, when God woulde displace this man againe for his sin: he sent Samuel to annoynt one of Isay his sonnes: and beeing come too the house, Isai brought forth his eldest sonne Eliab, a lustie tall fellowe, thinking him in-

3. Reg. 16 deede most fit to gouerne: but GOD answered: *Respect not his countenance, nor his talnesse of personage: for I haue reiected him: neyther doe I iudge according to the countenance of man.* After that Isai brought in his seconde sonne Abinadab: and after him Samma, and so the rest, vntill hee had shewed him seuen of hys sonnes. All which beeing refused by Samuel, they marueiled & said, there was no moe left, but only a little red headed

headed boy, that kept the sheepe, called Dauid: which Samuel caused to be sent for: and as soone as he came in sight: god said to Samuel, this is the man that I haue chosen.

16 VVhen the Messias was promised vnto the Iewes too bee a king: they imagined presently, according to their worldly wisdome, that he shuld be some great Prince: and therefore they refused Christ, that came in pouertie. Iames and Iohn being yet but carnall, seeing the Samaritanes contemptuously to refuse Christes disciples sent to them, & knowing what Christe was, thought streigtway that hee must in reuēge haue called down fire from heauen to consume them: but Christe rebuked them, saying: *You knowe not of what spirite you are.* The apostles preaching the crosse, and necessitie of suffering, to the wise Gentiles and Philosophers, were thought presently fooles for their labours. Festus the Emperours lieuetenant, hearing Paule speake so much of abandoning the world, & following Christ, saide: he was mad. Finally, this is the fashiō of all worldly wise men: to condemn the wisedome of Christe, and of his saints. For so the holy scripture reporteth of their owne confession, beeing Luc. 9.a. 1. Cor. 1. Acts. 26.

Sad. 5. now in place of torment: *Nos insensati vitam illorum æstimabamus insaniam:* VVee fond men, esteemed the liues of saints as madnes. VVherefore, this is also great vanitie (as I haue saide) to make suche account of worldly wisedome: which is not only folly, but also madnesse, by the testimonie of the holye Ghost himselfe.

17 VVho would not think, but that the wise men of this world, were the fittest to be chosen to doe Christ seruice in his Churche? Yet Saint Paule saith: *Non multi sapientes, secundum carnem;*
1. Cor. 1 God hath not chosen many wise men according to the flesh. VVho would not think, but that a worldly wise mã might easily also make a wise christiã? Yet S. Paule saieth no: except first hee
1. Cor. 3 become a foole: *Stultus fiat, vt sit sapiens:* If any man seem wise among you: let him become a foole, to the ende hee may be made wise. Vaine then, and of no accounte is the wisedome of this world, except it be subiect to the wisdome of God.

The vanity of beautie. 18 The first vanitie belonging to
Pro. 31. pride of life, is corporall beautie: wher of the wise man saith: *Vaine is beautie, and deceiueable is the grace of countenaunce.* VVherof also king Dauid vnderstood
Psa. 118. properly, when hee said: *Turne away my*

eyes

eyes (O Lorde) that they behold not vanitie.
This is a singuler great vanitie, dangerous and deceitfull: but yet greatly esteemed of the childrē of mē: whose propertie is: *To loue vanitie*, as the Prophet saith. Beauty is compared by holy men, to a painted snake, whiche is faire without, and full of deadly poison within. If a mā did consider what infinite ruines, and destructions haue come by our light giuing credit thervnto: he woulde beware of it. And if he remembred what foule drosse lyeth vnder a faire skin: he would little be in loue therewith, saith one father. God hath imparted certaine sparkes of beautie vnto his creatures: thereby to drawe vs to the consideration, and loue of his owne beautie: whereof the other is but a shadowe: euen as a man finding a litle issue of water, may seek out the fountaine therby: or hapning vpon a small vaine of gold, may therby come too the whole mine it selfe. But wee like babes, delight our selues only with the faire couer of the book, and neuer do consider what is written therein. In al fayre creatures, that man doth behold, hee ought to reade this, saith one father: that if god could make a peece of earthe so fayre and louely, with imparting into it some little

Psa. 4a

A lesson to bee reading the beautie of al creatures.

little sparke of his beautie: how infinite faire is hee himselfe, and howe worthie of all loue and admiration? And how happie shall wee be, when we shall come to enioy his beautifull presence, whereof nowe all creatures do take their beautie.

19 If we would exercise our selues in these manner of cogitations: wee might easily keepe our hearts pure & vnspotted before God in beholding the beautie of his creatures. But for that we vse not this passage from the creature to the Creator: but rest only in the eternall appearance of a deceitfull face: letting goe the bridle to foule cogitatiõs, and setting wilfullye on fire our own concupiscences: hece it is, that infinite men do perish daily by occasion of this fonde vanitie. I call it fond, for that euery childe may descrie the deceit and vanitie therof. For take the faireste face in the worlde, wherewith infinite fooliſh men fall in loue, vppon the sight: and rase it ouer but with a litle scratch, & al the matter of loue is gone: let there come but an ague: & all this goodly beautie is destroied: let the soule depart but one halfe houre from the bodie, and thys louing face is vgly to looke on: let it lie but two daies in the graue, & those

The vanity of beautie.

whiche

which were so hot in loue with it before, wil scarse abide to behold it, or come neere it. And if none of those thinges happen vnto it: yet quicklie commeth on olde age, which riueleth the skinne, draweth in the eyes, setteth out the teeth, and so dissigureth the whole visage, as it becommeth more contemptible now, than it was beautifull and alluring befor. And what then can bee more vanitie then this? VVhat more madnes, than either to take pride of it, if I see it in my selfe: or to indanger my soule for it, if I see it in others?

The vanity of apparel.

20 The sixt vanitie belonging to pride of life, is the glorie of fine apparell: against which the wise man saith; *Inveſtitu ne glorieris vnquam:* See thou neuer take glorie in apparel. Of all vanities this is the greatest, which wee see so common among men of this worlde. If Adam had neuer fallen, we had neuer vsed apparel: for that apparell was deuised to couer our shame of nakednesse, and other infirmities contracted by that fall. VVherefore, we that take pride and glorie in apparel, doe as much as if a begger should glorie and take pride of the olde clouts that doe couer his sores. Saint Paule said vnto a bishop

Eccl. 11.

If

1. Tim. 6 *If we haue wherewithal to couer our selues, let vs bee content.* And Christe touched deepely the daunger of nice apparell, when hee commended so much Saint Iohn Baptist for his austere attire: adding for the contradictorie, *Qui*
Mat. 3. 11 *mollibus vestiuntur in domibus regum sunt:*
Luc. 7. They which are apparelled in soft and delicate apparell are in kings courts. In kings courts of this world, but not in the kings court of heauen. For which cause in the description of the rich man damned, this is
Luc. 16. not omitted by Christ, *That he was apparelled in purple and silke.*

21 It is a wonderful thing to consider the different proceeding of God and the world herein. God was the
Gen. 3. first that euer made apparell in the world: and he made it for the most noble of al our ancestors, in paradise: and yet hee made it but of beastes skins. And Saint Paul testifieth of the
Heb. 11. noblest saintes of the old testament, that they were couered onely with goates skins, and with haires of camels. VVhat vanitie is it then for vs, to be so curious in apparell, and to take such pride therein, as wee doe? VVee rob and spoile all creatures almost in the worlde, to couer our backes, and to adorne our bodies withall.

withal. From one, we take his wool: from another his skin: from another his furre: and from some other, their excrements, as the silke, which is nothing else, but the excrements of woormes. Not content with this, we come to fishes, and do begge of them certain pearles to hang about vs. We goe downe into the ground for gold and siluer: and turne vp the sands of the sea for precious stones: and hauing borrowed all this of other creatures, we iet vp and downe, prouoking men to looke vppon vs: as if all this nowe were our owne. VVhen the stone shineth vpon our finger, we wil seeme (forsooth) thereby to shine. VVhen the siluer and silke do glister on our backes, we looke big, as if all that beautie came from vs. And so (as the prophet saith) we passe ouer our dayes in vanitie, and do not perceiue our owne extreme follie. *The extreme vanitie and pouertie of man.* Psal. 77.

22 The seconde generall branch, which saint Iohn appointeth vnto the vanitie of this life, is concupiscence of the eyes: whereunto the auncient fathers haue referred all vanities of riches and wealth of this world. Of this Saint Paule writeth to Timothie, *Giue commaundement to the rich men of this worlde not to bee high minded, nor* 1. Tim. 6 *Concupiscence of the eyes.*

to

to put hope in the vncertaintie of their riches. The reason of which speech is vttered by the scripture in another
Pro. 11. place, when he saieth, *Riches shall not profite a man in the day of reuenge.* That is, at the day of death and iudgement: which thing the rich men of this world do confes themselues, though
Sap. 5. too late, when they crie, *Diuitiarum iactantia quid nobis contulit?* VVhat hath the brauerie of our riches profited vs? All which euidently declareth the great vanity of worldly riches, which
Psal. 75. can doe the possessor no good at all, when hee hath most neede of their helpe. *Rich men haue slept their sleepe* (saith the Prophet) *and haue founde nothing in their hands*: that is, rich men haue passed ouer this life, as men do passe ouer a sleepe, imagining themselues to haue golden mountaines, and treasures: and when they awake (at the day of their death) they finde themselues to haue nothing in their hands. In respect whereof, the Prophet Baruch asketh this question, *VVhere are*
Cap. 3. *they nowe, which heaped together golde and siluer, and which made no end of their scraping together?* And he answereth himselfe immediately, *Exterminati sunt, & ad inferos descenderunt:* They are now rooted out, & are gone downe vnto hel.

The vanity and peril of worldlie wealth.

To

To like effect ſaith Saint Iames, *Nowe go to, you rico men: weepe, and howle in your miſeries, that come vpon you: your riches are rotten, and your golde and ſilver is ruſtie: and the ruſt thereof ſhall be in teſtimonie againſt you: it ſhal feede on your flesh as fire: you haue hoorded vp wrath for your ſelues in the laſt day.* Iac. 5.

23 If wealth of this world be not onely ſo vaine, but alſo ſo perilous, as heere is affirmed: what vanitie then is it for men to ſet their mindes vpon it as they doe? Saint Paul ſaith of himſelfe, that *He eſteemed it all but as dung.* And he had great reaſon ſurely to ſay ſo, ſeeing indeed they are but dung: ☽ is, the very excrements of the earth, & found only in the moſt barren places therof: as they cā tel which haue ſeene their mines. VVhat a baſe mater is this then for a man to tie his loue vnto? God commanded in the old law that whatſoeuer did go with his breſt vpon the ground, ſhould be vnto vs in abhomination. How much more then a reaſonable man, that hath glewed his heart and ſoule vnto a peece of earth? *VVe came in naked vnto this world, and naked we muſt go forth againe,* ſaieth Iob. The mil-wheele ſtirreth much about, and beateth it ſelfe from day to day, and yet at the yeeres end Phil. 3. Iob. 28. Leu. 11. Cap. 1.

it

it is in the same place as it was in the beginning: so rich men, let them toile and labour what they can, yet at their death must they be as poore, as at the first day wherein they were
Iob. 27. born. *When the rich man dieth* (saith Iob) *he shall take nothing with him, but shal close vp his eies, and finde nothing. Feuerte shall lay hands vppon him, and a tempest shall oppresse him in the night: a burning winde shall take him away, and a whirlewind shall snatch him from his place: it shal rush vpon him, and shall not spare him: it shall bind his hands vpon him, and shall hisse ouer him. For that it seeth his place whether he must go.*

24 The Prophet Dauid in likewise forewarneth vs of the same, in these wordes, *Bee not afraide when thou seest a man made rich, and the glorie of his house multiplied. For when he dieth hee shall take nothing with him, nor shall his glorie descend to the place whether he goeth: hee shall passe into the progenies of his auncestors* (that is, he shal go to the place where they are, who haue liued as he hath done) *and world without ende he shall see no more light.*

25 All this and much more is spoken by the holy Ghost to signifie the dangerous vanity of worldly welth: and the folly of those men, who labour so much to procure the same with

with eternall perill of their ſoules, as the ſcripture aſſureth vs. If ſo manie phyſicians, as I haue heere alledged ſcripture, ſhould agree togither, that ſuch, or ſuch meates were venemous and perilſome: I thinke few would giue the aduenture to eate them, though otherwiſe in taſt they appeared ſweete and pleaſant. How then commeth it to paſſe, that ſo manie earneſt admonitions of God himſelf, cannot ſtay vs from the loue of this dangerous vanitie? *Nolite cor apponere*, ſaith God by the prophet: that is, Lay not your heart vnto the loue of riches. *Qui diligit aurum non iuſtificabitur* ſaith the wiſe man: He that loueth gold ſhall neuer be iuſtified. *I am angrie greatly vpon rich nations*, ſaieth God by Zacharie. Chriſt ſaith, *Amen dico vobis, quia diues difficile intrabit in regnum cœlorum*: Truely I ſay vnto you, that a rich man ſhall hardly get into the kingdome of heauen. And againe, *VVo be to you rich men, for that you haue receiued your conſolation in this life.* Finallie Saint Paul ſaith generally of all, and to all, *They which will bee rich, doe fall into temptation, and into the ſnare of the diuel, and into many vnprofitable and hurtfull deſires, which doe drowne men in all deſtruction and perdition.*

Pſal. 61.
Eccl. 31.
Cap. 1.
Mat. 19.
Luc. 6.
1. Tim. 6

26 Can any thing in the worlde bee ſpoken more effectually, to diſſuade from the loue of riches, than this? Muſt not heere now the couetous men, either denie God, or condemne themſelues in their own conſciences. Let them goe, and excuſe themſelues, by the pretence of wife and children, as they are woont, ſaying, They meane nothing elſe, but to prouide for their ſufficiencie. Doth Chriſt, or Saint Paule admit this excuſation? Ought we ſo much to loue wife, or children, or other kindred, as to endanger our ſoules for the ſame? VVhat comfort may it be to an afflicted father in hell, to remember, that by his meanes, his wife and children doe liue wealthily in earth? All this is vanitie (deere brother) and meere deceit of our ſpirituall enimie. For within one moment after we are deade, we ſhal care no more for wife, children, father, mother, or brother, in this matter, than wee ſhall for a meere ſtranger: and one penie giuen in almes while wee liued (for Gods ſake) ſhall comfort vs more at that day, than thouſands of poundes beſtowed vpon our kin, for the natural loue wee bare vnto our owne fleſh and bloud: the which, I woulde to Chriſt

The pretence of wife and children refuſed.

Christe worldely men ddi consider. And then (no doubt) they would neuer take such care for kindred, as they do: especially vpon their death-beds: whence presently they are to departe to that place, where flesshe and blood holdeth no more priuiledge, nor riches haue any power to deliuer: but onely suche, as were well bestowed in the seruice of God, or giuen to the poore for his names sake. And this shalbe sufficiēt for this point of riches.

27 The thirde branche of worldly vanities is called by Saint Iohn, concupiscence of the flesh: which conteyneth al pleasures and carnal recreations: as banketting, laughing, playing, and the like, wherewith our flesshe is muche delighted in this worlde. And albeit in this kinde, there is a certayne measure to be allowed vnto the godly, for the conuenient maintenance of their health (as also in riches it is not to be reprehended) yet, that all these worldly solaces, are not onely vayne, but also dangerous, in that excesse and aboundaunce, as worldely men seeke and vse them, appeareth plainely by these wordes of Christ: *VVoe be vnto you which now do laugh, for you shal weepe: VVo be vnto you that now liue in fil, and saciety: for the time shal come, when you shal suffer hunger.* Ioh. 16.

3 *Of the vanitie of worldly pleasures.*

And againe, in S. Iohns Gospel, speaking to his Apostles, & by them to al other, he saith: *You weepe and pule: but the world shal reioyce.* Making it a signe dystinctiue between the good & the bad: that the one shal mourn in this life, & the other reioyce, & make themselues merry.

Ioh. 16.

28 The very same doth Iob confirme, both of the one, and the other sort: for of worldlinges he saith: *That they solace themselues with al kind of musicke, & do passe ouer their daies in pleasure, & in a very moment, doe go downe into hel.* But of the godly he saith of his own person: *That they sigh before they eat their bread:* and in another place: *That they feare al their works, knowing that God spareth not him which offendeth.* The reason wherof the wise man yet further expresseth, saying: *That the workes of good men are in the handes of GOD: and no man knoweth (by outwarde thinges) whether loue or hatred, at Gods handes: but al is kept vncertaine for the time to come.* And old Tobias insinuateth yet another cause, when he saith; *What ioy can I haue or receiue, seeing I sit here in darknesse?* Speaking literallye of his corporall blindnes, but yet leauing it also to be vnderstood of spiritual and internall darknes.

Iob. 21.
Iob. 3.
Iob. 9.
Eccl. 9.
Tob. 5.

29 These are then the causes (beside

side external affliction, which god often sendeth) why the godly doe liue more sad and fearful in this life, than wicked menne doe, according to the counsel of Saint Paule: and why also they sigh often and weepe, as Iob and Christ doe affirm: for that they remember oftē the iustice of God: their own frailety in sinning: the secrete iudgement of Gods predestination ‡ vncertaine to vs. the vale of misery and desolation, wherin they liue here: which made euen the Apostles to grone, as S. Paule § saith, though they had lesse cause therof then we. In respect wher of we are willed to passe ouer this life in carefulnes, watchfulnes, feare: and trembling, and in respect whereof also, the wise man saith +: *It is better to go to the house of sorrow, than to the house of feasting.* Againe, *Where sadnes is, there is the faithful heart of wisemen: but where mirth is, there is the heart of fooles.* Finally, in respecte of this, the scripture saith: *Beatus homo qui semper est pauidus.* Happy is the mā whiche alwaies is feareful. VVhich is nothing els, but § whiche the holy ghost commandeth euery man. by Micheas the prophet; *Sollicitum ambulare cum deo:* To walke careful and diligent wyth God: thinking vppon hys commandementes: how wee keepe & obserue

VVhy good men are sad in this life.
1. Cor. 2
2. Cor. 7
Phil. 2.
Iob. 3.
Iohn. 16.
B
‡ *Calling & iustifying, are vnplain & infallible tokens therof.* Ro. 8. 30. *And so far is it not vncertaine vnto the faithful.* § Rom. 8
Eph. 4.
Mat. 24.
2. Cor. 5 & 7.
+ Eccl. 7.
Prou. 28
Mich. 6.

the same: how we resist, and mortifie our members vppon earth, and the like. VVhich cogitatiõs, if they might haue place with vs, woulde cutte off a great deale of those worldly pastimes wherewith the careleſſe ſorte of ſinners are ouerwhelmed: I meane of those good fellowshippes of eatinges, drinkings, laughings, singings, disputinges, & other such vanities that dystract vs most.

30 Hereof Christ gaue vs a moste notable aduertisemẽt, in that he wept often: as at his natiuity; at the resuſ-
Ioh. 10. citation of Lazarus: vpon Ieruſalem:
Luc. 19. and vpon the crosse. But hee is neuer read to haue laught in al his life. Here of also is our own natiuity and death a signification: which beeing both in Gods handes, are appointed vnto vs, with sorrow and griefe, as we see. But the middle part therof, that is, our life being left in our own hands (by Gods appointment) wee passe it ouer with vaine delights, neuer thinking whẽce we came, nor whither we goe.

A similitude. 31 A wise traueller passing by hys Inne, though he see pleasant meats offered him: yet he forbeareth, vpon cõsideration of the price: and the iourney hee hath to make: and taketh in nothing, but so much as he knoweth wel,

wel, how to discharge the next morning at his departure: but a foole layeth hands on euery delicate baite that is presented to his sighte, and playeth the prince, for a night or twoo. But when it commeth to the reckoning: he wisheth that he had liued, onely wyth breade and drinke, rather than to bee so troubled as he is for the payment. The custome of many Churches yet is, to fast the euen of euery feast, and then to make merry the next day, that is, vpon the festiual day it selfe, which may represent vnto vs, the abstinent life of good men in this worlde, and the mirth that they haue in the world to come. But the fashion of the world is contrarye: that is, to eate & drinke merrily first, at the tauerne: and after, to let the host bring in his reckoning. They eate, drink, and laugh: and the host scoreth vppe all in the meane space. And when the time commeth, that they must pay: many an hearte is sad, that was pleasant before.

52 This the scripture affirmeth also, of the pleasures of this world: *Risus dolore miscebitur, & extrema gaudii luctus occupat*: Laughter shal bee mingled with sorrow, & mourning shal insue at the hinder end of mirth. The diuel ꝑ plaieth the host, in this world, & wil serue Pro. 14.

you with what delighte or pleasure you desire, writeth vp al in his booke: & at the day of your departure, (that is, at your death) will bee bring the whole reckoning, & charge you with it al: and then shal follow that, which God promiseth to worldlings by the prophet Amos: *Your mirth shalbee turned into mourning & lamentation.* Yea, & more than this, if you bee not able to discharge the reckoning, you may chãce to heare that other dreadful sentẽce of Christ, in the Apocal. *Quantum in delicijs fuit, tantum date illi tormentum*: Looke how much he hath bin in his delights so much torment do you lay vpõ him.

Amos. 2.
Tob. 2.
Apo. 18.

33 VVherefore, to conclude this point, and therewithall this first part, touching vanities: truely may wee say with the prophet Dauid, of a worldly minded mã: *Vniuersa vanitas omnis homo viuens*: The life of such men cõtaineth al kind of vanity. That is, vanitye in ambition, vanity in riches: vanitye in pleasures: vanity in al thinges which they most esteeme. And therefore I may wel end with the words of god, by the prophet Esai: *Væ vobis, qui trahitis iniquitatem in funiculis vanitatis:* VVoe be vnto you, which do draw wickednes in the ropes of vanity. These ropes are those vanities of vaine-glory, promotion,

Psal. 38.
Esa. 59.
The ropes of vainglorie.

tion, dignity, nobilitye, beautie, riches, delightes, and other before touched: which alwaies draw with them some iniquity and sinne. For whiche cause, Dauid saith vnto God: *Thou hatest (O Lord) obseruers of superfluous vanities.* And for this cause the holye Ghost pronounceth generallye of al men. *Beatus vir qui non respexit in vanitates, & insanias falsas:* Blessed is that man, whiche hath not respected vanities, and the false madnes of this world. Psal. 30. Psal. 39.

34 Now come I then to the secod part proposed in this chapter: to shew how this world, with the commodities therof, are not onely vanyties, but also deceipts (as Christ termeth them) for that indeed, they perform not vnto their followers, those idle vanities which they do promise. VVherein the world may be compared to that wretched and vngrateful deceiuer Laban: who made poore Iacob to serue hym seuen yeeres for faire Rachel, & in the ende deceyued him with foule Lea. VVhat false promises doth the world make dailye? To one it promiseth long life and health: and cutteth hym off in the midst of his dayes. To another it promiseth greate wealth and promotion: & after long seruice, performeth no parte thereof. Mat. 13. Gen. 29.

2 *How worldly vanities are also deceipts.*

False promises of the world.

To another it promiseth great honor by large expenses: but vnder-hand it casteth him into contempt by beggery. To another it assureth greate aduancement by marriage: but yet neuer giueth him ability to come to his desire. Go you ouer the whole worlde: beholde countries: viewe prouinces: look into cities: harken at the doores & windowes of priuat houses: of princes pallaces, of secret chambers: & you shal see, & heare nothing, but lamenble complaints: one, for that he hath loste: another for that hee hath not woon: a third, for that he is not satisfied: ten thousande for that they are deceiued.

The false promise of renowme.

35 Can there bee a greater deceite (for examples sake) than to promise renowm, and memorie, as the worlde doth to her followers: and yet to forgette them assoone as they are dead? VVho doeth remember nowe one of fortie thousande iolly fellowes in this world, captaines, souldiers, counsellers, dukes, earles, princes, prelates and Emperours: Kinges, and Queenes: Lords, & Ladies? VVho remembreth them I saye? VVho once thinketh or speaketh of them now? Hath not their memory perished with theyr sounde as the Prophete sayeth. Did not Iob

Psal. 9.

promise

promiſe truely, that *Their remembraunce shoulde be as ashes troden vnderfoote?* And Dauid that, *They should bee as duſt blowen with the winde?* Diuers men there haue been ere this, that haue beene verye meane in common account: and yet becauſe they haue laboured to be vnknowen to the worlde, therefore the rather the worlde both remembreth, and honoureth nowe the memorye of them. But many a king and Emperor haue ſtriued & labored al their life, to be knowen in the worlde, and yet are nowe forgotten, So that the world is like in this point (as one ſaieth) vntoo a couetous and forgetfull hoſt, who if he ſee his old gueſt come by in beggarly eſtate, all his money being ſpent: he maketh ſemblance not to know him. And if ỳ gueſt maruell thereat, & ſay, that he hath come often that way & ſpēt much money in the houſe: the other anſwereth, it may be ſo, for there paſſe this way ſo manie, as we vſe not to keep account therof. But what is the way to make this hoſt to remember you (ſaith this author.) The way is to vſe him ill as you paſſe by: beat him well, or doe ſome other notable iniurie vnto him, and he will remember you as long as hee liueth, and manye times will talke of you, when

Iob. 13. Pſal. 1.

A compariſon.

when you are farre off from him.

what the deceites of the worlde are.

36 Infinit are the deceits & diſsimulations of the worlde. It ſeemeth goodly, faire, & gorgeous in outward ſhew: but when it commeth to handlyng, it is nothing but a feather: whē it commeth to ſight, it is nothing but a ſhadowe: when it cōmeth to waight: it is nothing but ſmoke: when it commeth to opening, it is nothing but an image of plaiſter worke, full of olde rags and patches within. To knowe the miſeries of the world, you muſte goe a little out from it. For, as they which walke in a myſt, doe not ſee it ſo well, as they which ſtand vppon an hill from it: ſo fareth it in diſcerning the world: whoſe propertie is, to blind them that come to it, to the end they may not ſee their owne eſtate: euen as a rauen, firſt of all ſtriketh out the poore ſheepes eyes, and ſo bringeth to paſſe, that ſhee may not ſee the waye to eſcape from his tyranie.

A ſimilitude.

37 After the worlde hath once bereft the worldling of his ſpirituall ſight, that he can iudge no longer, betweene good and euill: vanitie, and veritye: then it rocketh him aſleepe, at eaſe and pleaſure: it bindeth him ſweetly: it deceiueth him pleaſantly: it tormenteth him in great peace and

& reſt: it hath a proud ſpirit ſtraightwayes, to place him in the pinacle of greedie ambition, and therehence, to ſhewe hym all the dignities and prefermentes of the world: it hath twentie falſe merchants, to ſhewe him in the darke, the firſt and former endes, of fayre and pretious cloathes. (But hee may not looke into the whole peeces, nor carry them to the light.) It hath foure hundred falſe Prophetes to flatter him as Acab hadde, whiche muſt keepe him from the hearing of Micheas his counſell: that is, from the remorſe of his owne conſcience, whiche telleth him trueth: it hath a thouſande cunning fiſhers, to lay before him pleaſant bayts, but al furniſhed with daungerous hookes wythin: it hath infinite ſtrumpets of Babylon, to offer hym drynke in golden cuppes, but all mingled with moſte deadlie poyſon: it hath in euery dore an alluring Iahell, to entice men into the milke of pleaſures and delightes, but all haue their hammers and nailes in their handes, to murder him in the brayne when hee falleth aſleepe. It hath in euery corner, a flattering Iohab, to imbrace with one arme, and kil wyth the other. A falſe Iudas, too giue a kyſſe, and therewith to betray.

Math 4.
3. Reg. 22
Apo. 17.
Iudic. 4.
2. Reg. 20
Luc. 22.

Finally

Finally, it hath all the deceites, al the dissimulations, all the flatteries, al the treasons, that possibly may be deuised. It hateth them, that loue it: deceiueth them that trust it: afflicteth them, that serue it: reprocheth them, that honor it: damneth them, that follow it: and most of al forgetteth them, that labor & trauell most of all for it. And to be briefe in this matter, do you what you cā for this world, & loue it, and adore it, as much as you will: yet in the end you shall finde it a right Naball: who after many benefites receiued from Dauid, yet when Dauid came to haue need of him, hee answeared? *VVho is Dauid? Or who is the son of Isai, that I should know him?* Vpon great cause then saide the Prophet Dauid: *O you children of mē, how long will you be so dull hearted? VVhy doe you loue vanitie, and seeke after a lie?* Hee calleth the world not a lier, but a lie it selfe: for the exceeding great fraude and deceit, which it vseth.

1. Reg. 25

Psal. 4.

3. *How pleasures of the world are thornes.*

38 The third name or propertie that Christe ascribeth vnto the pleasures and riches of the world, is, that they are thornes: of whiche S. Gregorie writeth thus: VVho euer would haue beleeued mee, if I hadde called riches thornes, as Christe heere doth, seeing thornes doe pricke, and riches

Hom. 15. in Euange.

are

are so pleasant? And yet surely they are thornes: for that, with the pricks of their careful cogitations, they tear, and make blooddie the mindes of worldly menne. By whiche wordes, this holy father signifieth, that euen as a mans ‡ naked body tossed and tũbled among many thornes, cannot be but much rent and torne, and made blooddie with the prickes thereof: so a worldly mans soule beaten wyth the cares and cogitations of this life, cannot but be vexed with restles pricking of the same, and wounded also with many temptations of sin, which doe occurre. This doth Salomon (in the places before alleadged) signifie, when hee doth not onelie call the riches and pleasures of this worlde: § *Vanitie of vanities*, that is, the greatest vanitie of all other vanities: but also *Affliction of spirite*: giuing vs too vnderstande, that where these vanities are, and the loue of them once entered: there is § no more the peace of God, which passeth al vnderstanding: there is no longer rest, or quyet of minde: but warre of desires: vexation of

B.

‡ *But the woordes of Christe, declare, that it is another thinge that he did specially respect in: that is, the choking corn as was sowen among them and the vtter extinguishing, or great hinderinge of all good motions of the spirite of GOD, in all those that are worldly minded.* § Eccle. 1. 2. 3. 4. § Philip. 4.

of thoughtes: tribulation of feares: pryckinge of cares: vnquietneſſe of ſoule: whiche is in deede a moſt miſerable and pitifull affliction of ſpirite.

A compariſon.

39 And the reaſon heereof is, that as a clocke can neuer ſtande ſtill from running, ſo longe as the peeces doe hang thereat: ſo a worldly man, hauing infinite cares, cogitations, and anxieties hanging vppon his mind, as peeces vppon the clocke, canne neuer haue reſt, or repoſe day or night, but is inforced to beate his braines, when other men ſleepe, for the compaſsing of thoſe triffles, wherewith he is incumbred. Oh howe many rich men in the worlde doe feele too bee true, that I nowe ſay? Howe many ambitious men doe proue it daylie, and yet wyll not deliuer themſelues out of the ſame?

Exo. 8.

40 Of all the plagues ſent vnto Egypt, that of the flies was one of the moſt troubleſome, and faſtidious. For they neuer ſuffered menne to reſt: but the more they were beaten off, the more they came vppon them. So of all the miſeries and vexations, that God layeth vpon worldlings, this is not the leaſt, to be tormẽted with the cares of that, which they eſteem their grea-

greateſt felicitie : and cannot beate them off, by any meane they can deuiſe. They ruſhe vppon them in the morning, as ſoone as they awake: they accompanie them in the daye : they forſake them not at night: they folow them to bedde : they lette them from their ſleepe: they afflict them in their dreames : and finally, they are like to thoſe importune and vnmercifull tyrants, which God threateneth to wicked menne, by Ieremie the Prophete: *Qui nocte ac die non dabunt requiē*: VVhich ſhall giue them no reſt, eyther by day or nighte : and the cauſe heereof, whiche God alleadgeth in the ſame chapter, is : *Quia abſtuli pacem meam a populo iſto (dicit Dominus) miſericordiam, & miſerationes* : For that I haue taken away my peace from this kind of people (ſaith God) I haue taken away my mercy aud commiſerations : a verye heauie ſentence to al them that lie vnder the yoke, & bondage of theſe miſerable vanities. Iere. 16.

41 But yet the Prophete Eſay hath a muche more terrible deſcription of theſe mens eſtate : *They put their truſt in thinges of nothing, and do talke vanities : they conceiue labour, and bring forth iniquitie: they breake the egges of Serpentes, and weaue the webs of ſpiders : hee that ſhall eate their egs* Eſa. 59.

ſhall

shall die: and that whiche is hatched thence shall bee a cocatrice: their webbes shall not make cloth to couer them: for that, their works are vnprofitable: & the work of iniquitie is in their handes. Theſe are the wordes of Eſay, declaring vnto vs by moſt ſignificant ſimilitudes, howe daungerous thornes the riches and pleaſures of this world are. And firſt hee ſaieth: *They put their hope in thinges of nothing, and do talke vanities*: to ſignifie, that he meaneth of the vanities, and vain men of this worlde: who commonly do talke of the thinges which they loue beſt, and wherein they place their greateſt affiaunce. Secondly hee ſath: *They conceiue labour, and bring foorth iniquitie.* Alluding heerin, to the childbirth of women, who firſt doe conceiue in their wombe: and after a greate deale of trauell, doe bring foorth their infant: ſo worldly menne, after a great time of trauell and labour in vanities, doe bring foorth no other fruite, than ſin and iniquitie. For that is the effect of thoſe vanities, as hee ſpeaketh in the ſame chapter, criyng out to ſuche kinde of menne: *VVoe bee vnto you, whiche doe drawe iniquitie, in the ropes of vanitie.*

The explication of the wordes of Eſay.

42 But yet to expreſſe this matter more forcibly, hee vſeth two other

similitudes, saying, *They breake the egs of serpents, and do weaue the webs of spiders.* Signifying by the one the vanitie of these worldlie cares: & by the other, the danger therof. The spider we see, taketh great paines and labour many dayes togither, to weaue her selfe a web, and in the end, when al is done, commeth a puffe of wind, or some other little matter, and breaketh all in peeces. Euen as hee in the Gospel, which had taken great trauell and care, in heaping riches togither, in plucking downe his old barnes, building vp of newe: and when he was come to say to his soule, *Now be merrie.* That night his soule was taken from him, and all his labour lost. Therefore Esay saieth in this place, that *The webs of these weauers shal not make them cloth to couer them withall: for that their workes are vnprofitable.* Luc. 12.

43 The other comparison containeth matter of great danger & feare For as the birde that sitteth vpon the egges of serpentes, by breaking and hatching them, bringeth forth a perilous brood, to her own destruction: so those þ sit abrood vpon these vanities of the world (saith Esay) do hatch at last their owne destruction. The reason whereof is (as he saith) *For that the*

the worke of iniquitie is in their hand. Still harping vpon this string, that a man cannot loue and followe these vanities, or intangle himselfe with their ropes (as his phrase is) but that hee must in deede draw on much iniquitie therewith: that is, he must mingle much sinne and offence of God with the same: which effect of sinne, because it killeth the soule, that consenteth vnto it, therefore Esay compareth it vnto the brood of serpents, that killeth the birde which bringeth them foorth to the worlde. And finally, Moses vseth the like similitudes, when hee saieth of vaine and
Deu. 32. wicked men, *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter: their wine is gall of dragons, and the poison of cocatrices vncurable.* By which dreadful and lothsome comparisons, hee woulde giue vs to vnderstande that the sweet pleasures of this world are indeede deceits, and will proove themselues, one day most bitter and dangerous.

The fourth part, howe the worlde is miserie.

44 The fourth point that we haue to consider, is, how this word, *arumna* (that is, miserie and calamitie) may be verified of the world, and the felicitie thereof. VVhich thing though it may

may appeer sufficiently by that which hath beene saide before: yet will I (for promise sake) discusse it a little further in this place, by some particulars. And among manie miseries whiche I might heere recounte, one of the greatest is, the breuitie and vncertaintie of all worldly prosperitie. *Breuitie.* Oh, howe great a miserie is this vnto a worldly man, that would haue his pleasures, constant and perpetuall, *O death, how bitter is thy remembrance* (saith the wise man) *vnto a man that hath peace in his riches?* Eccl. 41. VVee haue seene many men aduanced, and not endured two moneths in their prosperite: we haue heard of diuers married in great ioy, and haue not liued sixe dayes in their felicitie, we haue reade of straunge matters in this kind; and we see with our eyes no fewe examples dayly. VVhat a griefe was it (thinke you) to Alexander the great, that hauing subdued in twelue yeeres the most part of all the worlde, shoulde be then inforced to die, when hee was most desirous to liue: and when hee was to take most ioy, and comfort of his victories? 1. Mac. 3. VVhat a sorrowe was it to the rich man in the Gospel, to hear vpon the sudden, *Hac nocte*: Euen this night, thou must die? Luc. 12.

VVhat

VVhat a miſerie will this be to many worldlings, when it commeth? VVho now builde pallaces, purchaſe lands, heape vp riches, procure dignities, make marriages, ioyne kindreds, as though there were neuer an ende of theſe matters? VVhat a dolefull day, will this bee to them (I ſay) when they muſt forgoe all theſe thinges, which they ſo much loue? VVhen they muſt bee turned off, as princes mules are woont to bee, at the iourneies end: that is, their treaſure taken from them, and their gaulde backes onely left vnto themſelues? For as we ſee theſe mules of princes go, all the day long, loden with treaſure, and couered with faire cloths, but at night ſhaken off, into a ſorrie ſtable, much bruſed and gauled, with the carriage of thoſe treaſures: ſo rich men that paſſe thorough this world, loden with gold, and ſiluer, and do gaule greatly their ſoules in carriage thereof, are deſpoiled of their burden at the day of death, and are turned off, with their wounded conſciences, to the lothſome ſtable of hell and damnation.

A comparison.

Diſcontentment.

45 Another miſerie ioyned to the proſperitie of this world, is the greeuous counterpeaze of diſcõtentmẽts, that

that euery worldlye pleaſure hath with it. Run ouer euerie pleaſure in this life, and ſee what ſawce it hath adioyned? Aske them that haue had moſt proofe thereof, whether they remaine contented, or no? The poſſeſſion of riches is accompanied with ſo many feares, and cares, as hath beene ſhewed: the aduancement of honors is ſubiect to all miſerable ſeruitude that may be deuiſed: the pleaſure of the fleſh, though it be lawfull and honeſt, yet is it called by Saint Paul *Tribulation of the fleſh:* but if it be with ſinne, ten thouſand times more is it enuironed with all kind of miſeries.

* *It ſelfe is not ſo called: but it is ſaid, that thoſe that marrie, ſhould haue tribulation in the fleſh: which is in reſpect of the cares & moleſtations that commonly hang (or ſpecially at that time as the caſe ſtood with them) on the maried eſtate.* § 1. Cor. 7. 28.

46 VVho can reckon vp the calamities of our bodie? So manie diſeaſes, ſo many infirmities, ſo manie † miſchances, ſo many daungers VVho can tell the paſsions of our minde that doe afflict vs, now with anger, now with ſorrow, now with enuie, nowe with furie? VVho can recount the aduerſities, and miſeries,

† *VVhereas chance and fortune are vſed of vs in much like ſenſe though they ſenſe & meaning of thoſe that are inſtructed in the faith be good, referring al to the prouidence of God: yet ſeeing that S. Auguſtine long ſince was ſorie, that he had ſo much vſed ſuch wordes (as appeareth, Petr. 1. cap. 1.) it were good that we alſo ſhould more warily de-*

decline such words, as others haue so prophanely abused. And better were it a great deale to say, that such thinges are of the hand of God.

§ Of goods.

‡ Of neighbors.

that come by our § goods? Who can number the hurtes and discontentations, that dayly insue vpon vs, from our ‡ neighbours? One calleth vs in law for our goods: another pursueth vs for our life: a third, by slander impugneth our good name: one afflicteth vs by hatred, another by enuy, another by flatterie, another by deceit, another by reuenge, another by false witnes, another by open armes. There are not so many dayes, nor houres in our liues, as there are miseries and contrarieties in the same. And further than this, the euill hath this prerogatiue aboue the good, in our life; and one defect onely ouerwhelmeth and drowneth a great number of good thinges togither: as if a man had all the felicities heaped togither, which this worlde coulde yeelde, and yet had but one tooth out of tune: all the other pleasures would not make him merrie. Hereof you haue a cleere example in

Hester. 5

Aman, cheefe counceller of king Assuerus: who for that, Mardocheus the Iew did not rise to him when he went by, nor did honour him, as other men did: hee saide to his wife and friendes, that all his other felicities were nothing, in respect the

of

this one affliction.

47 Ad nowe to this miſerie of darknes & blindnes, wherein worldly men liue (as in part I haue touched before) moſt fitly prefigured by the palpable darknes of Egypt, wherein no man could ſee his neighbour; no man could ſee his hād, none could ſee his work, no man could ſee his way: ſuch is the darkenes wherein worldly men walke, *They haue eyes, but they ſee not*, ſaieth Chriſt: that is, though they haue eyes to ſee the matters of this world: yet they are blind, for that they ſee not the things they ſhold ſee indeed. *The children of this world are wiſer in their generation, than the children of light.* But that is onely in matters of this world, in matters of darknes, not in matters of light. whereof they are no children: *For that the carnall man vnderſtandeth not the thinges which are of God.* VValke ouer the world, and you ſhal finde men as ſharpe eyed as eagles in thinges of the earth: but the ſame men as blind as beetles in matters of heauen. Thereof enſue thoſe lamentable effectes, that wee ſee dayly of mans lawes ſo carefully reſpected, & Gods commādements ſo contemptuouſly reiected: of earthly goods ſought for, and heauenlie goodes

The miſery of blindnes.

Exo. 10.

Mat. 13.

Luc. 16.

1. Cor. 2.

not

not thought vpon: of so much trauell taken for the bodye, and so little care vsed for the soule. Finally, if you wyll see in what great blindnes the world doth liue, remember that Saint Paule comming from a worldling to bee a good Christian, had scales take from his eyes by Ananias, whiche couered his sight before, when hee was in hys pride, and ruff of the world.

Acts. 9.

48 Beside al these myseries, there is yet anocher misery, greater in some respect, than the former: & that is, the infinite number of temptations, of snares, of intisementes in the worlde, whereby men are drawen to perdition daily. Athanasius writeth of Saynt Anthony the hermite, that God reuealed vnto him, one day, the state of the world, and he saw it al hanged ful of nets in euery corner, and diuels sitting by, to watche the same. The Prophet Dauid to signifie the verye same thing: that is, the infinite multitude of snares in this world, saith: *God shal raine snares vpon sinners.* That is, God shal permit wicked menne to fall into snares: which are as plentiful in the worlde as are the droppes of raine, which fall downe from heauen. Euery thing almoste is a deadly snare, vnto a carnall and loose hearted man. Euerye sight that

Temptations & dangers.

Athan. in vita Anthonii.

Psal. 10.

that he seeth: euery word that he heareth: euery thought that hee conceyueth: his youth, his age, his friends, his enimies, his honour, his disgrace, hys riches, his pouerty, his company keeping, his prosperity, his aduersitye, his meate that hee eateth, hys apparell that hee he weareth: all are snares to drawe him to destruction, that is not watchful.

49 Of this then, and of the blindnes declared before, doth followe the last, and greatest misery of al, whiche can be in this life: and that is, the facility whereby worldly men do run into sin. For truly, saith the scripture; *Misus facit populos peccatum*: Sin is the thing that maketh people miserable. And yet, how easily men of the world doe commit sin, and howe little scruple they make of the matter, Iob signifieth, when talking of such a man, he saith: *Bibit quasi aquam iniquitatem*: Hee suppeth vp sin, as it were water. That is, with as great facility, custome, and ease, passeth he down any kynd of sin, that is offered him, as a man drinketh water, when he is a thirst. He that wil not beleeue the saying of Iob: let hym proue a little, by his owne experience, whither the matter be so or no: let him walk out into the streets, beholde the

Facility of sinning.

Pro. 14.

Iob. 15.

doings of men, view their behauiour, cõsider what is done in shops, in hals, in consistories, in iudgement seates, in pallaces: & in common meeting places abroade: what lying, what slandering, what deceiuing there is. He shall find, that of al things, wherof menne take any account, nothing is so little accoũted of, as to sin: he shal see iustice sold, verity wrested, shame lost, and equity despised. Hee shal see the innocent condemned: the guilty deliuered, the wicked aduaunced, the vertuous oppressed. Hee shal see many theeues florish, many vsurers bear great sway: many murderers and extortioners reuerẽced & honored: many fooles put in authority; and diuers, which haue nothing in them but the form of mẽ, by reason of money to bee placed in great dignities, for the gouernement of others. He shall heare at euery mãs mouth, almost, vanity, pride, detraction, enuie, deceipt, dissimulation, wantonnesse, dissolution, lying, swearing, periury, and blaspheming. Finally, hee shal see the most parte of men, to gouerne themselues absolutely, euen as beasts do, by the motion of their passions, not by law of iustice, reason, religion, or vertue.

The sinful state of the world.

5 *The 5. part*

50 Of this doth insue the fift point that

that Christ toucheth in this parable, and which I promised here to handle: to wit, that the loue of this world choketh vp, and strangleth euery manne whom it possesseth, from all celestiall and spiritual life: for that it filleth him with a plaine contrarye spirite, to the spirite of God. The Apostle saieth: *Si quis spiritum Christi non habet, hic non est eius?* If any man hath not the spirite of Christ, this fellow belongeth not vnto him. Now, how contrary the spirit of Christ, & the spirit of the world is, may appeare by the fruits of Christes spirit reckoned vp by S. Paul vnto the Galathians: to wit, *Charitie*, whiche is the roote & mother of al good works: *Ioy*, in serving God: *Peace*, or tranquilitye of mynde in the stormes of this worlde: *Patience*, in aduersitie: *Longanimity*, in expecting our reward: *Bonity*, in hurting no man: *Benignity* in sweet behauiour: *Gentlenes*, in occasion giuen of anger: *Faithfulnes*, in performing our promises: *Modestye*, without arrogancie: *Continencie*, from all kynde of wickednesse: *Chastitye*, in conseruing a pure mynde in a cleane and vnspotted bodye. *Against these men* (saieth S. Paule) *there is no lawe*. And in the verye same chapt. he expresseth the spirit of the world by the contrari effects, saying Rom. 8. *The effects of the spirit of Christ.* Gal. 5. Gal. 6 *The effects of the spirit of this world.*

The workes of flesshe are manifest, whiche are fornication, vncleannesse, wantonnes, lechery, idolatry, poisonings, enmities, contentions, emulations, wrath, strife, dissention, sectes, enuy, murder, drunkennes, glutony, and the like: of which I foretel you, as I haue tolde you before, that those men which do such thinges shal neuer obtaine the kingdome of heauen.

Two rules of S. Paul to knowe our spirit.

51 Here now may euerye manne iudge of the spirit of the world, & the spirit of Christ: & (applying it to himselfe) may coniecture whether he holdeth of the one, or of the other. Saint Paul giueth two prety shorte rules in the very same place to trie the same.

Gal. 5. The first is: *They which are of Christ haue crucified their flesh, with the vices, & cocupiscences thereof.* That is, they haue so mortified their owne bodies, as they stryue against al the vices and sinnes repeated before, and yeeld not to serue the concupiscences or temptations therof. The seconde rule is: *If wee liue in spirite, then let vs walke in spirite.* That is, our walking and behauiour is a sig-ne whether wee bee aliue or dead. For if our walking be spirituall, suche as I haue declared before by those fruites thereof: then doe wee liue and haue life in spirite: but if our works be carnal, such as S. Paule now hath described: then are we carnall and dead in spirit,

spirit, neyther haue wee any thing to do with Christ, or portiō in the kingdome of heauen. And for that all the world is ful of those carnal woorkes, and bringeth forth no fruits inocede of Christs spirit, nor permitteth them to growe vppe or prosper within her, thence is it, that the scripture alwayes putteth Christ, & the worlde for opposite and open enemies.

Christ and the worlde, enimies.

52 Christ hymselfe saith, that *The world cannot receiue the spirite of truth.* And again, in the same Euāgelist he sayth, that *neither he, nor any of his are of the world though they liue in the world.* And yet further, in his most vehement prayer vnto his father: *Pater iuste mundus te non cognouit:* Iust father, the worlde hath not known thee. For which cause S. Iohn writeth: *If any man loue the worlde, the loue of the father is not in him.* And yet further Saynt Iames, that *VVhosoeuer but desireth to be friend of this world, is thereby made an enimie to God.* VVhat will worldly men say to this? Saint Paule affirmeth plainly, that this world shall be damned. And Christ insinuateth the same in Saint Iohns Gospell: but most of al, in that woonderful fact of his, when praying to his father, for other matters, hee excepteth the world by name; *Non pro mundo rogo*, sayeth

Iohn. 14
Ioh. 15. 17.
Iohn. 17.
Iohn. 2.
Iaco. 4.
1. Co. 11
Iohn. 12.
Iohn. 17

he: I do not aske mercie, and pardon for the world, but for those whiche thou hast giuen me out of the world. Oh what a dreadful exception is this, made by the Sauiour of the worlde;

Iohn. 1. by the lamb, that taketh away al sins;

Luc. 23 by him that asked pardon, euen for his tormentors, and crucifiers, to except now the world by name from his mercie; Oh that worldly men would consider but this one point onely: they woulde not (I thinke) liue so voide of feare as they do.

53 Can any man maruel now why Saint Paule crieth so carefully to vs?

Rom. 12. *Nolite conformari huic sæculo*: Conforme not your selues to this worlde? And againe: *That we should renounce vtterly al*

Titus, 2. *worldlie desires*? Can any maruell why Saint Iohn, which was most priuie, aboue al others, to Christs holie meaning herein, saith to vs in such earnest

1. Iohn. 2 sorte: *Nolite diligere mundum, neque ea quæ in mundo sunt*: Do not loue the worlde, nor any thing that is in the worlde. If we may neither loue it, nor so much as cõform our selues vnto it, vnder so great paines (as are before rehearsed) of the enmitie of God and eternall damnation: what shall become of those men that doe not onely conforme themselues vnto it, and the vanities therof, but

but also doe followe it: seeke after it: rest in it: and doe bestowe al their labours, and trauels vpon it.

54 If you aske me the cause why Christe so hateth and abhorreth this world: Saint Iohn telleth you: *Quia mundus totus in maligno positus est*: For that al the whole world is set on naughtines: for that it hath a spirite cõtrary to the spirit of Christ, as hath byn shewed: for that it teacheth pride, vainglorye, ambition, enuie, reuenge, malice, with pleasures of the flesshe, and all kynde of vanities: and Christ on the contrary side, humility, meeknes, pardoning of enimies, abstinence, chastity, sufferance, mortification, bearing the crosse, with contempt of al earthly pleasures: for that it persecuteth the good, & aduanceth the euil: for that it rooteth out vertue, & plãteth all vice: & finally, for þ it shutteth the doors against christ whẽ he knocketh, & strãgleth the heart that once it possesseth. *Why Christ hateth the world.* 1. Ioh. 5. Apoc. 3.

55 VVherefore to conclude this part, seeing this worlde is such a thing as it is: so vain, so deceitful, so troublesom, so dãgerous: seeing it is a professed enimye to Christ, excõmunicated & damned to the pit of hel: seeing it is (as one father saith) an ark of trauell: a schoole of vanities, a feat of deceit: a *A description of the world.*

labirinth of error: seeyng it is nothing els but a barren wildernes: a stonye field, a dirty stye, a tempestuous Sea, seeyng it is a groue ful of thornes, a medow ful of scorpions: a flourishing garden without fruite: a caue full of poysoned and deadly basilisks: seeing it is finally (as I haue shewed) a fountaine of miseries, a riuer of teares: a
An. ep. 39 feyned fable, a delectable frensie, seeyng (as Saint Austen saith) the ioye of this worlde hath nothing els but false delight, true asperity, certayn sorow, vncertaine pleasure, trauelsome labour, feareful rest, grieuous myserie;
Hom. 22. ad pop. Antioc. vayne hope of felicitye; seeing it hath nothing in it (as S. Chrysostom saith) but teares, shame, repentance, reproch, sadnes, negligences. labours, terrors, sicknesse, sinne, and death it selfe: seeyng the worldes repose is full of anguish: his security without foundatiō: hys feare wythout cause: his trauelles without fruite: his sorrowe without profite, his desires without successe, his hope without rewarde, his mirth without continuaunce, his miseries without remedies: seeing these and a thousand euils more are in it, and no one good thing can bee had from it: who wilbe deceiued with this visard, or allured with this vanity hereafter?

VVho

VVho wyll be ſtaied from the noble ſeruice of God by the loue of ſo fond a trifle, as is this worlde? And this, to a reaſonable man may be ſufficient, to declare the inſufficiencie of this third impediment.

56 But yet for the ſatisfiyng of my promiſe in the beginning of this chapter: I haue to adde a worde or two in this place, how we may auoid the dãger of this world: and alſo vſe it vnto our gaine and commoditie. And for the firſt to auoid the daungers, ſeeing there are ſo manie ſnares and traps, as hath been declared: there is no other way but onely to vſe the refuge of birdes, in auoyding the dangerous ſnares of fowlers: that is, too mount vppe into the ayre, and ſo to flie ouer them all: *Fruſtra iacitur rete ante oculos pennatorum*, ſayth the wiſe mãthat is, The net is laid in vaine before the eyes of ſuch as haue wings, and can flie. The ſpies of Hiericho, though many ſnares were laid for thẽ by their enemies; yet they eſcaped all, for that they walked by hils ſaieth the ſcripture: wherunto Origen alluding ſaith: that ther is no way to auoyde the daungers of this worlde ‡ but too walke vppon Hilles, and too imitate Dauid, that ſaid;

The laſt part of this chapter, how we may auoide the euill of the worlde.

Pro. 1

Hom. 7. in Ioſue.

B.

‡ *Though the matter be good, yet hardly doth it ſtande by theſe plaine.*

Psa. 120. saide: *Leuaui oculos meos ad montes, vnde veniet auxilium mihi*: I lifted vp mine eies vnto the hilles, whence all mine ayde and assistance came, for auoiding the snares of this worde. And then shall

Psa. 123 wee say with the same Dauid: *Anima nostra sicut passer erepta est de laqueo venantium*: Our soule is deliuered as a sparow from the snares of the foulers.

Phil. 3. VVe must say with Saint Paule: *Our conuersation is in heauen.* And then shall we little feare all these deceites, and dangers vpon earth. For as the foulerhath no hope to catch the bird, except hee can allure her to pitche and come downe, by some meanes: so hath the Diuell, no way to intangle vs, but to

Mat. 4. say as he did to Christe: *Mitte te deorsum*: Throw thy selfe downe: that is, pitch downe vpon the baites, which I haue laide; eate and deuoure them; enamor thy selfe with them; tie thine appetite vnto them, and the like.

57 VVhich grosse & opē temptation he that will auoid, by cōtemning the allurement of these baites; by flying ouer them; by placing his loue & cogitations in the mountains of heauenly ioyes & eternitie: he shall easily escape al dangers & perils. King Dauid was past them all, when he said to

Psa. 72. God: *VVhat is there for mee in heauen, or*

whil

what doe I desire besides thee vpon earth? My flesh and my heart haue fainted for desire of thee. Thou art the God of my heart, and my portion (O Lord) for euer.

58 S. Paul also was past ouer these dangers, when he said: that *Now he was crucified to the world, & the world vnto him:* and that *Hee esteemed all the wealth of this world as meer dung:* & that, albeit he liued in flesh, yet liued he not according to the flesh. VVhich glorious example if we follow, in contemning and despising the vanities of this world, & fixing our mindes, in the noble riches of Gods kingdome to come; the snares of the diuell would preuaile nothing at all against vs on this life. Gal. 6. Phil. 3. 2. Cor. 1

59 Touching the second point: how to vse the riches and commodities of this world to our aduantage: Christe hath layed downe plainly the means: *Facite vobis amicos de Mammona iniquitatis:* Make vnto you friendes of the riches of iniquities. The rich glutton might haue escaped his torments, and haue made himselfe an happie man by help of worldly wealth, if he would: and so might many a thousande which nowe liue, and will goe to hell for the same. Oh that menne woulde take warninge, and bee wise whiles they haue time. Saint Paul saith, *Deceiue not* Luc. 16 Luc. 16

How to vse worldly wealth to our aduantage.

Gal. 4. 2. Cor. 9. *your selues: looke what a man soweth, and that shall hee reape.* VVhat a plentiful harueſt then might rich men prouide themſelues, if they woulde: whiche haue ſuch ſtore of ſeed, and ſo much groũd offered them dayly to ſowe it in? why doe they not remember that ſweete harueſt ſong; Mat. 25. *Come yee bleſſed of my father, enter into the kingdome prepared for you: for I was hungrie, and you fed me: I was thirſty, and you gaue me to drink: I was naked & you apparrelled mee.* Or if they doe not care for this: why doe they not feare at leaſt the blacke *Sanctus* that muſte bee chaunted to them for the contrarye? Iac. 5. *Agite nunc diuites, plorate, vlulantes in miſeriis veſtris quæ aduenient vobis:* Goe too now you riche men, weep and houle in your miſeries, that ſhall come vpon you?

Damaſ. in hiſt. Barlaam, & Ioſaphat. c. 1 A parable.

60 The holy father Iohn Damaſcen reporteth a parable of Barlaã the hermite, to our purpoſe. There was (ſaith hee) a certaine citie, or common wealth, whiche vſed to chooſe themſelues a king from among the pooreſt ſort of the people, and to aduãce him to great honor, wealth, and pleaſures for a time: but after a while, when they were weary of him, their faſhion was to riſe agaynſt him, and to deſpoile him of all his felicitie, yea, the

the very clothes of his backe, and so to banish him naked into an iland of a farre countrie: where bringing nothing with him, he should liue in great miserie, & be put to great slauerie for-euer. Which practise one king at a certaine time considering, by good aduise (for all the other, though they knew that fashion, yet through negligence, and pleasures of their present felicitie cared not for it) took resolute order with himselfe, how to preuent this merie: which was by this meanes: Hee saued euery day great summes of money from his superfluities and idle expences, and so, secretely made ouer before hand a great treasure into that ilande, whereunto hee was in danger daily to bee sent. And when the time came that indeede they deposed hym from his kingdome, and turned him away naked, as they had done the other before: hee went too the ilande with ioy and confidence, where hys treasure laye, and was receiued there wyth exceeding great triumphe, and placed presently in greater glory then euer he was before.

61 This parable (drawing some-what neere to that which Christ put of the euil steward) teacheth as much as at this present needes to bee said in thys. *The application of this parable.*

this point. For the citie or common wealth is this present worlde, which aduaunceth to authoritie, poore men: that is, suche as come naked into this life, & vppon the sodaine when they look least for it, doth it pull thē down againe, and turneth them naked into their graues, and so sendeth them into another world: where bringing no treasure with them: they are like to finde little fauour, and rather eternall miserie. The wise king that preuented this calamitie, is he, which in this life
Luc. 12. (according to the counsell of Christ) doth seek to lay vp treasure in heaue, against the day of his death, when he must bee banished hence naked, as all the princes of that city were: at which time if their good deeds do folow thē (as God promiseth) then shall they be
Apo. 14. happie men: & placed in much more
Mat. 25. glory, than euer this worlde was able to giue them. But if they come without oyle in their lampes: then is there nothing for them to expect: but *Nescio*
Mat. 25. *vos*: I know not you. And when they are knowen: *Ite maledicti in ignem æternum*: Goe you accursed into fire euerlasting.

CHAP.

CHAP. 4.

Of the fourth impediment: which is too much presuming of the mercie of God.

THere are a certain kind of people in the worlde, who wil not take the paines to think of, or to alleage any of the saide impediments before: but haue a shorter way for all, & more plausible, as it seemeth to thē: & that is, to lay the whole matter vpō the back of Christ himselfe, & to answere whatsoeuer you cā say against thē, with this only sentēce: *God is mercifull.* Of these mē may Christ cōplain with the prophete: saying, *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem:* Sinners haue built vpō my backe, they haue prolonged their iniquitie. By which wordes we may accoūt our selues charged, that prolonging of iniquities, in hope of Gods mercy, is to build our sins on his back. But what followeth? wil god bear it? No verily: for the next words insuing are: § *Dominus iustus, cōcidit cervices peccatorum:* god is iust, he wil cut in sunder the necks of sinners. Here are two coling cards, for the two warm imaginations before. Mean you (Sir) to prolōg your iniquity, for that god is merciful? remēber also, that hee is iust saith the prophet. Psal. 128.

Building on gods backe. B.

§ *Though it stand not on the natural sense of this place: yet is it that in effect, which is rebuked.* Rom. 6. 1.

Are

Are ye gotte vp, vpō the back of god, too make your neast of sinne there? Take heede: for hee will fetche you downe againe, and breake your neck downward, except ye repent: for that indeede there is no one thing whiche may bee so injurious toō God, as too make him the foundation of our sinfull life, which lost his owne life for the extinguishing of sin.

Howe God is both mercifull and iust.

2 But you will say: And is not god then mercifull? Yes truly (deare brother) he is most mercifull, and there is neither end, nor measure of his mercy. He is euē mercy it self: it is his nature and essence: and hee can no more leaue too bee mercifull, than hee can leaue to bee God. But yet (as the prophet heere saieth) hee is iust also. We must not so remember his mercie, as we forget his iustice. *Dulcis & rectus Dominus*: Our Lorde is sweete, but yet vpright and iust too, saith Dauid: and in the same place: *All the wayes of the Lorde are mercy and truth.* Which words holy Bernard expounding in a certaine Sermon of his, sayth thus: There be two feete of the Lorde, wherby he walketh his waies: that is, mercy and truth: & God fastneth both these feete vpō the harts of thē, which turne vnto him: & euery sinner that wil truly cōuert

Psal. 24.

Serm. 52. paruorum.

The two feet of god.

uert himselfe, must lay hand fast on both these feete. For if he should lay hands on mercie onely, letting passe truth and iustice: he would perish by presumptiō. And on the other side, if he should apprehende iustice onelie, without mercie: he would perish by desperation. To the ende therefore that he may be saued: he must humblie fall downe and kisse both these feete: that in respect of Gods iustice he may retaine feare: and in respect of his mercie, he may conceiue hope. And in another place, Happie is that soule, vppon which our Lorde Iesus Christ hath placed both his feete: I will not singe vnto thee iudgement alone nor yet mercy alone (my God) but I will sing vnto thee, with the prophet Dauid, mercy & iudgement ioyned, togither. And I wil neuer forget these iustifications of thine. *Serm. 6. in Cant.* Psa. 101. Psa. 148.

3 Saint Austen handleth this point most excellently in diuers places of his workes; Let them mark (saith he) which loue so much mercie and gentlenes in our Lord: let them marke (I say) and feare also his trueth. For (as the Prophet saieth) God is both sweete and iust. Dost thou loue that he is sweete? Feare also that hee is iust. As a sweete Lord, he saide, *I haue held* *Tract. 33. in Iohn.* Psal. 24.

held my peace at your sinnes: but as a juste
Psal. 102. Lorde he addeth; *And thinke you that I will hold my peace still?* God is mercifull, and full of mercies, saie you: it is most certain: yea, ad vnto it; that *He beareth long.* But yet feare that, which cõmeth in the verses ende; *Et vltrix*: that is, Hee is also true and juste. There bee two things, wherby sinners do stand in danger: the one in hopinge too much (which is presumption:) the other, in hoping too little, which is desperation. VVho is deceiued by hoping too much? He which saith vnto himselfe; God is a good God; a merciful God: and therefore I will doo what pleaseth me. And why so? Bicause God is a mercifull God; a good God; a gentle God; These men run into danger by hoping too muche. VVho are in dãger by dispair? Those which seeing their sins greeuous, & thinking it nowe vnpossible to bee pardoned, saie within themselues; VVell, wee are once to be damned: why do not wee then, what soeuer pleaseth vs best in this life? These men are murdered by desperation; the other by hope. VVhat therefore doth God for gaining of both these men? To him which is in danger by hope,
Eccl. 5. he saith; *Doe not saye with thy self; The*

Two dangers of sinners.

mercie

mercie of God is great, he will be mercifull to the multitude of my sinnes: for the face of his wrath is vpon sinners. To him that is in danger by desperation, he saith, *At what time soeuer a sinner shall turne himselfe to me, I will forget his iniquities.* Thus farre Saint Austen, beside much more which hee addeth in the same place, touching the great perill and follie of those, which vpon vaine hope of Gods mercie do perseuere in their euill life. Eze. 18.

4 It is a very euil consequent, and most vniust kinde of reasoning, to say, that Forsomuch as God is mercifull and long suffering, therfore wil I abuse his mercie, and continue in my wickednesse. The scripture teacheth vs not to reason so, but rather quite contrarie; God is merciful, and expecteth my conuersion, and the longer he expecteth, the more greeuous will be his punishment when it commeth, if I neglect this patience: and therefore I ought presently to accept of his mercie. So reasoneth S. Paul, which saith, *Dost thou contemne the riches of his long suffering and gentlenesse? Doest thou not know that the patience of God towardes thee is vsed to bring thee to repentance? But thou through the hardenesse of thy heart and irrepentant minde doest hoorde* Rom. 2.

hoord vp to thy selfe wrath, in the day of vengeance, at the reuelation of Gods iust iudgement. In which words Saint Paul signifieth, that the longer that God suffereth vs with patience in our wickednesse, the greater heape of vengeance doeth he gather against vs if wee persist obstinate in the same.

Tract. 33. in Ioan. VVhereto Saint Austen addeth another consideration of great dread & feare: and that is, If hee offer thee grace (saith he) to day; thou knowest not whether he wil do it to morrow or no. If he giue thee life and memorie this weeke; thou knowest not whether thou shalt enioy it the next weeke or no.

Gods goodnes nothing helpeth those that perseuere in sinne. 5 The holy Prophet beginning his seuentieth and second psalme of the daungerous prosperitie of worldly men, vseth these words of admiration, *How good a God, is the God of Israel vnto them that be of a right heart?* And yet in all that Psalme, hee doeth nothing else but shewe the heauie iustice of God towards the wicked, euen when he giueth them most prosperities and worldlie wealth: and his conclusion is, *Behold (O Lorde) they shall perish which depart from thee: thou hast destroied all those that haue broken their faith of wedlocke with thee.* By which is signified, that, how

Psal. 72.

good

good soeuer God bee vnto the iust: yet that pertaineth nothing to the releese of the wicked, who are to receiue iust vengeance at his handes, amidst the greatest mercies, bestowed vpon the Godlie. *The eies of the Lord are vpon the iust* (saieth the same Prophet) *and his eares are bent to heare their prayers: but the face of the Lord is vpon them that do euill, to destroy their memorie from out the earth.* Psal. 33.

6 It was an old practise of deceiuing prophets, resisted strongly by the prophets of God to crie, Peace, peace. vnto wicked men: when indeede there was nothing towardes them but danger, sword, and destruction, as the true prophets foretolde, and as the euent prooued. VVherefore, the Prophet Dauid giueth vs a notable and sure rule, to gouerne our hope and confidence withall, *Sacrificate sacrificium iustitiæ, & sperate in Domino:* Do you sacrifice vnto God the sacrifice of righteousnesse, and then trust in him. VVherewith Saint Iohn agreeth, when he saith, *If our heart or conscience do not reprehend vs for wicked life: then haue we confidence with God:* as who would say, If our conscience be guiltie of lewd and wicked life, & we resolued to dwel and continue therin: Ier. 6. 8. Eze. 13. 1. Ioh. 3.

then

then in vaine haue we confidence in the mercies of God, vnto whose iust iudgement we stande subiect for our wickednes.

The seueritie of Gods punishment vpon sin.

7 It is most wonderful and dreadfull to consider howe God hath vsed himselfe towards his best beloued in this worlde, vppon offence giuen by occasion of sin: howe easily he hath changed countenance, how soone he hath broken off friendshippe: howe streightly he hath taken account, and how seuerely he hath punished. The

The angels.

Angels that he created with so great care and loue, and to whom hee imparted so singular priuiledges, of all kind of perfections, as he made them almost very gods (in a certaine manner) committed but only one sinne of

Esai. 14.

pride against his maiesty, & that only in thought, as Diuines do hold: & yet presently, all that good will and fauour was changed into iustice: and þ also so seuere, as they were throwne

2. Pet. 2. Ep. Iud.

downe to eternall torments, without redemption, chained for euer, to abide the rigor of hell fire and intollerable darknes.

Adam and Eue.

8 After this, God made himselfe another new friend of flesh & bloud, which was our father Adam in paradise, where God conuersed with him

so,

so friendly and familiarly, as is most wonderful to consider: he called him, he talked with him, he made all creatures in the world subiect vnto him: hee brought them all before him, to the end that he, and not God, should giue them their names: hee made a mate & companion for him: he blessed them both: and finally shewed al possible tokens of loue, that might be. But what insued? Adam committed but one sin: and that, at the intisement of another: and that also a sin not of so very great importance (as it may seeme to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner done, but all friendship was broke betweene God and him: hee was thrust out of paradise, condemned to perpetuall miserie, and all his posteritie to eternall damnation, togither with himselfe, if he had not repented. And how seuerelie this greeuous sentence is executed, may sufficiently appeere by this, that infinite millions of people, euen the whole race of mankinde, is for it, cast downe vnto the vnspeakable torments of hel: excepting those few, which since are rāsomed by the comming down of Gods owne son, the second person in Trinitie, into this flesh:

and

and by his intollerable sufferings, & death in the same.

Moses and Aaron. Num. 20 27.33. Deut. 10. 32.34.

9 The two miracles of the world Moses and Aaron were of singular authoritie and favor with God: insomuch as they coulde obtaine great things at his hands for other mē: & yet whē they offended god once thēselues, at the waters of contradiction in the desart of sinne, for that they doubted somewhat of the myracle promised to them from God, and thereby did dishonor his maiestie before the people, as he saith: they were presently rebuked most sharpely for the same: and though they repented hartily that offence, and so obtained remission of the fault or guilt: yet was there laide vppon them a greeuous chastisement for the same: and that was, that they shoulde not enter themselues into the land of promise: but should die when they came within the sight thereof. And albeit they intreated God most earnestly for the release of this penance: yet coulde they neuer obtaine the same at his handes: but alwayes hee aunswered them, *Seeing you haue dishonored me before the people, you shall die for it, and shall not enter into the land of promise.*

10. In what speciall great fauour

wit

was Saul with God, when hee chose him to be the first king of the people: caused Samuel the prophete so muche to honour him: and to annoynt hym prince vpō Gods own inheritance, as he calleth it. VVhen hee commended him so much, & took such tender care ouer him? and yet afterward, for that he brake Gods commandemēt, in reseruing certaine spoiles of war, which he should haue destroyed: yea, though he reserued them to honor God withal, as hee pretended: yet was he presently cast off by God: degraded of his dignity: giuen ouer to the handes of an euil spirite: brought to infinite miseries (though hee skipped out for a time) and finally, so forsaken and abandoned by God, as hee shewe himselfe; his sonnes were crucified or hāged on a crosse by his enimies; and all his familye and lynage extinguished for euer.

Saul.

1. Re. 10 & 11. Acts. 13.

1. Re. 13 15. 16.

1. Re. 16 1. Re. 31 1. Pa. 10 2. Sam. 21. 6.

11 Dauid was the chosen & deere friend of God, and honored with the title of *One that was according to Gods own heart*. But yet, assoon as he had sinned: the prophete Nathan was sent to denounce Gods heauye displeasure and punishmēt vpō him. And so it insued, notwithstāding that hee sorrowed & humbled himselfe so much, as hee did

Dauid.

2. Re. 12 Psal. 34. 68. 108. 101. Psal. 29.

B. for the sinne that he had done: as may
§ In this the sense is rather to be regarded: then the words to be streightly vrged. appeare by his fasting, prayer, weeping, wearing of sacke, § eating of ashes, and the like. By which is euident, that how great gods mercy is to them that feare him: so great is his iustice to them that offend him.

12 The scripture hath infinit exãples of this matter, as the reiection of Cain & his posterity streight vpõ his murder: the pitifull drowning of the whole world in the time of Noe: the dreadfull consuming of Sodom and Gomorra, with the cities about by fire & brimston: the sending down quick to hel of Chore, Dathan, & Abyron: with the slaughter of two hundred & fifty their adherentes. & many thousands of the people besides, for rebellion against Moses & Aaron: the sodain killing of Nadab, and Abiu, sons of Aaron, and chosen priests, for once offring of * other fire on the altar, thã was appointed thẽ: the moste terrible striking dead of Ananias & Saphira, for retayning some part of their own goodes, by deceipt, from the Apostles: with many moe such examples, which the scripture doth recount.

Gen. 4. Gen. 8. Gen. 19. Num. 16 Leui. 10. B. 2. Wherin also we may see what those maye looke for that worship God with mens traditiõ, or otherwise than hee hath appointed. Acts. 5.

13 And so the grieuousnes of Gods iustice, and heauinesse of his hande, when it lighteth vpõ vs, thogh it may

The heauinesse of Gods hande.

appeare

appeare sufficiently by al these examples before alleadged, wherin the particular punishmentes (as you see) are most rigorous: yet will I repeate one act of God more, out of the scripture, which expresseth the same in wonderful maner. It is wel known, that Beniamin among al the twelue sonnes of Iacob, was the deerest vnto his father, as appeareth in the book of Genesis, and therefore also greately respected by God: and his tribe placed in the best part of al the land of promise, vpō the diuision therof, hauing Ierusalem Iericho, and other the best cities within it. Yet notwithstāding for one only sin committed by certayne priuate men in the city of Gabaa, vppon the wife of a Leuite, God punished the whole tribe in this order, as the scripture recounteth. He caused all the other eleuē tribes to ryse against them: and firste, to come to the house of God in Silo, to aske his aduise, & follow his directiō in this warre against their brethren: and thence hauing by Gods appointment entered battell twise with the tribe of Beniamin, the third day God gaue them so greate a victorye, as they slewe all the lyuing creatures, within the compasse of that tribe, except onely sixe hundred men

Gen. 42. 43.

Iosu. 18.

Iudi. 19. 20.

that escaped away into the desart: the rest were slayne, both man, woman, children, and *infants*, together, with al the beasts, and cattell, and al the Cyties, villages, and houses burnt wyth fire. And all this, for one sinne committed, onely at one time, wyth one woman.

Deu. 10. 14 And who wil not then confesse with Moses: that *God is a iust God, a great God, and a terrible God?* VVho wil not confesse with Saynt Paule? *It is horrible to fal into the hands of the liuing God?* VVho wil not say with holy Dauid: *A iudiciis tuis timui:* I haue feared at the remembraunce of thy iudgementes. If God woulde not spare the destroying of a whole tribe for one sinne only: if hee would not pardon Chore, Dathan & Abiron for once: the sonnes of Aaron for once; Ananias, and Saphyra, for once: if hee woulde not forgiue Esau, though afterwarde hee sought the blessing with teares, as the Apostle saith: if hee woulde not remit the punishment of one fault to Moses and Aaron, though they asked it wyth great instance: if he wold not forgiue one proude cogitation, vnto the Angels: nor once eating of the tree forbidden vnto Adã, without infinit punishment: nor wold passe ouer the cup

Heb. 10.

Psa. 118.

Heb. 12.

of

of affliction from his own son, though hee asked it thrice vppon his knees, with the sweat of blood: what reason hast thou to thinke that hee will let passe so many sinnes of thine vnpunished? What cause hast thou to induce thine imagination, that hee wil deale extraordinarily with thee, and breake the course of his iustice for thy sake? Art thou better then those, whom I haue named? Hast thou any priuiledg from God aboue them? Mat. 26.

15 If thou wouldest consider the great and strange effects of Gods iustice, whiche wee see daily executed in the worlde: thou shouldest haue little cause to persuade thy selfe so sauourably, or rather to flatter thy self so dangerously, as thou doest. We see that, notwithstanding Gods mercie, yea, notwithstanding the death and passion of Christ our Sauiour, for sauing of the whole worlde: yet so many infinite millions to be damned daily, by the iustice of God: so manye Infidels, heathens, Iewes, and Turkes, that remayne in the darkenesse of theyr own ignorance: and among Christians, so many that hold not their profession truely, or otherwise are ill lyuers therin, as that Christ truly sayde, that few were they that should bee saued: Mat. 7. 20.

Great and strange effectes of Gods iustice.

albeit his death was paid for al: if they made not themselues vnworthy therof. And before the comming of our Sauiour much more we see, that al the world went awrye to damnation for many thousand yeres together: excepting a few Iewes, which were the people of God. And yet among them also, the greater part (it seemeth) were not saued: as may bee coniectured by the speches of the prophets from time to time: and specially by the sayinges of Christ to the Pharisies, and other rulers thereof. Nowe then, if god for the satisfying of hys iustice, could let so manye millions perish through theyr owne sinnes, as daily hee doeth also now permit, without any preiudice or impechmēt to his mercy: why, may he not also damne thee, for thy sins, notwithstanding his mercye, seeing thou doest not onely cōmit them without feare, bur also doest confidētly persist in the same?

Whether Gods mercy be greater than his iustice.

16 But here some man may say; If this be so, that god is so seuere in punishment of euery sin: & that he damneth so many thousands for one that he saueth: how is it true: that *The mercies of God are ‡ aboue al his other workes* (as Psal. 144 Jaco. 2. the

B ‡ *Spread foorth ouer all his woorkes: as both Augustine and Ierom do read:* In omnia, *or* In vniuersa o-

the scripture saith) *and that it passeth and exalteth it selfe aboue his iudgements?* For if the number of the damned do exceed so much the number of those whiche are saued: it seemeth that the woorke of iustice doeth passe the woorke of mercie. To which I answere, that touching the small number of those that are saued, & infinit quantity of such as are dãned, we may in no wise doubt: for that beside all other prophetes, Christ our Sauiour § hath made the matter certain & out of questiõ. VVe haue to see therefore, howe, notwithstanding al this, the mercye of GOD doeth exceede his other works.

pera eius Tõ 8.18 *on behalf of his children. For euen they also haue theyr woorkes so vnperfect, and their sayth so weake, that but in the depth of the mercye of God, they cannot in any wise bee saued: no, not the best that euer was. But concerning that he doth so resolutely set downe so many thousands to be damned for one that is saued, it is somewhat more than the word it self doth warrant: or the proportion of the mercy of God (compared with his iustice) maye seeme to beare. And seeing that this whole treatise in these 4. next sexions, viz. 16.19, is grounded vpon a wrong text, therfore it is to be read so much more warily: & no further to be accounted of, thẽ it may be found to haue the word of God to warrãt the same.* § Mat. 7.20

17 And firste, his mercy maye bee said to exceed, for that al our saluation is of his mercy, & our damnation from our selues, as from the firste and principal causes thereof, according to the saying of god, by the Prophete:

Ose. 13. *Perditio tua Israel: tantum modò in me auxilium tuum*: Thy only perdition is from thy selfe (O Israel) & thine assistance to doe good, is onely from me. So that, as wee must acknowledge Gods grace, and mercy for the authour of euerye good thought, and act that we do, & consequently ascribe al our saluation vnto him: so none of our euil acts (for which we are damned) doe proceede from him, but only from our selues, & so hee is no cause at al of our damnation: and in this doth his mercye exceed his iustice.

2. 1. Tim. 2. 18 Secondly, his mercy doeth exceede, in that hee desireth all men to be saued, as Saint Paule teacheth, and

Eze. 18. himselfe protesteth, when he sayth: *I wil not the death of a sinner, but rather that hee turne from his wickednesse and liue.*

Iere. 3. And againe, by the prophet Ieremie, hee complaineth grieuously that men will not accept of his mercy offered: *Turne from your wicked waies* (sayeth hee) *why will yee dye, you house of Israel?* By which appeareth, that he offereth hys mercie moste willingly and freely to al, but vseth his iustice only vpon necesity (as it were) constrained therevnto by our obstinate behauiour. This Christ signifieth more plainly whē he saith

faith to Ierusalem: *O Ierusalem, Ierusalem which killest the Prophetes: and stonest them to death, that are sent vnto thee: howe often woulde I haue gathered thy chyldren together, as the hen clocketh hir chickins vnderneath her winges, but thou wouldest not? Behold thy house (for this cause) shall bee made desart, and left without children.* Mat. 23. Heere you see the mercy of God ofte offred vnto the Iewes: but, for that they refused it, hee was inforced (in a certaine maner) to pronounce this heauie sentence of destruction and desolation vpon them; which he fulfilled within forty, or fiftie yeres after, by the hands of Vaspasian emperor of Rome, and Titus his sonne: who vtterly discomfited the citie of Ierusalem, and the whole natiõ of Iewes, whom we see dispearsed ouer the worlde at this day: in bondage, both of body and soule. Which worke of Gods iustice though it bee most terrible: yet was his mercy greater to them, as appeareth by Christes wordes, if they had not reiected the Sonne. *Iosephus de bello Iud. lib. 1. cap. 1. 23.*

B. § *As a forese: not as though the meaning should bee that God were more merciful, than iust, holy, wise, or such like.*

19 Thirdly, his mercy exceedeth his § iustice, euen towardes the damned themselues: in that hee vsed manye meanes to saue them in this life, by calling vpon them, & assisting thē with his grace to doe good: by mouing

them inwardly with infinit good inspiratiõs: by alluryng them outwardly, with exhortations, promises, examples of other: as also by sickness, aduersities, & other gentle corrections: by giuing them space to repent, wyth occasions, opportunities, and excitations vnto the same: by threatning thē eternall death, if they repent not: all which things being effects of mercy, and goodnesse towardes them: they must needs confesse amidst their greatest furie, and torments, that his iugemēts are true, & iustified in thēselues, and no wayes to bee compared with the greatnesse of his mercyes.

10 By this then wee see that to be true, which the Prophete saith: *Misericordiam & veritatem diligit Dominus:* God loueth mercie and truth. And againe: *Mercy and truth haue met together: iustice & peace haue kissed themselues.* VVee see the reason why the same Prophete protesteth of him selfe: *I will sing vnto thee mercie and iudgement (O Lorde)* not mercy alone, nor iudgement alone: but mercy and iudgement together: that is, I wyll not so presume of thy mercie, as I wyll not feare thy iudgemente: nor wil I so feare thy iudgement, as I wil euer despaire of thy mercy. The feare of Gods iudgement is alwayes to be

Psal. 83.

Psal. 84.

Psa. 100.

ioined

ioyned with our confidence in Gods mercy: yea in very Saintes themselues, as Dauid saieth. But what feare? That feare truly, whiche the Scripture describeth, when it saieth? The feare of the Lorde expelleth sin, Psal. 33.
the feare of God, hateth all euill: hee Eccle. 1.
that feareth God, neglecteth nothing: Prou. 1.
hee that feareth God, will turne and Eccle. 7.
looke into his owne hearte: hee that Eccl. 15.
feareth God, wyll doe good workes. Eccle. 7.
They which feare God, wyll not bee Eccle. 2.
incredulous to that which he sayeth: but will keep his wayes, and seek out the things that are plesant vnto him: they wil prepare their hearts, & sanctifie their soules in their sight.

21 This is the description of true feare of god, set down by the scripture. This is the description of that feare, which is so much cõmended & commaunded in euery parte & parcell of gods word: of that feare (I say) which is called: *Fons vitæ; radix prudentiæ; corona & plenitudo sapientiæ; gloria & gloriatio beatum donum*: that is, The fountain of life; the roote of prudence; the crowne & fulnesse of wisdome; the glory & gloriation of a Christian man; a happye gift. Of him that hath this feare the scripture saith: *Happy is the man which feareth the Lord, for he will place his mind vppon his commandemẽts.* And

The praise of true feare.

Prou. 14
Eccl. 1. 2
15.
Psa. 112.

Eccle. 1. And again: *The man that feareth God shall behappie at the last end and shall be blessed at the day of his death.* Finally, of suche as haue this feare, the scripture saith, that God is their foundation: God hath prepared great multitudes of sweetnesse for them: GOD hath purPsal. 24. chased them an inheritaunce: GOD Psal. 30. is as mercifull to them, as the father Psal. 60. is mercifull vnto his children. And to Psal. 62. (conclude) *Voluntatem timentium se faciet:* Psal. 144 God will doe the will of those that feare him with this feare.

22 This holy feare hadde good Iob, Iob. 9. whē he said to God: *I feared al my works.* And hee yeeldeth the reason thereof: *For I know that thou spareſt not him that offendeth thee.* This feare lacked the other of whom the Prophet saith: The Psal. 9. sinner hath exaspered God, by saying that God will not take account of his doings, in ỹ multitude of wrath. Thy iudgementes (O Lorde) are remoued from his sight. And againe: wherfore hath the man stirred vp God against himselfe by saying: God will not take accout of my doings? It is a great wickednesse (no doubt) and a great exasperation of God against vs, to take the one halfe of Gods nature from him, which is, to make him mercifull without iustice: & to liue so, as thogh

God

God would not take account of our life: whereas he hath protested moste earnestly the contrary, saying; that he is an harde and sore man, whiche will not be content to receiue his own again, but also will haue vsurie: that hee will haue a reckoning for all hys goods lent vs; that he will haue fruit of all his labours bestowed vpon vs; and finally that he will haue account for euery word that we haue spoken. Mat. 25. Luc. 16. Mat. 7. Luc. 13. Mat. 12.

23 Christe in the threescore and eight Psalme, which in sundrie places of the Gospell hee interpreteth to bee written of hym selfe, amonge other dreadfull curses, whiche hee setteth downe, against the reprobate, he hath these: *Let their eies be dazeled in such sort, as they may not see: powre out thy wrath (my father) vpon them: let the furie of thy vengeance take hand fast on them: add iniquitie vpon their iniquitie: and let them not enter into thy righteousnes: let them be blotted out of the booke of life: and let them not bee inrolled together with the iust.* Heere (loe) wee see, that the greatest curse, which God cã lay vpon vs, next before our blotting out of the booke of life, it is to suffer vs to bee so blinded, as to adde iniquitie vpon iniquitie, & not to enter into consideration of his iustice. For which cause also, this confident kinde Mat. 27. Mar. 15. Iohn. 2. *D. Thomas secunda secunda. qu. 14. art. 1.*

of 2.3.

B. of sinning vpon hope of gods mercy, is accounted by Deuines, for the first of the ‡ sixe greeuous sinnes against the holy ghost, which our Sauiour in the gospell signifieth to bee so hardely pardoned vnto men by his father: & the reason why they call this a sin against the holy ghoste, is § for that it reiecteth wilfully one of the principall meanes left by the holy ghost, to retyre vs from sinne, which is the fear and respect of gods iustice vpon sinners.

‡ Those six that Thomas there nameth, ar desperation, presumption, impenitencie, wilfulnesse, impugning of the known truth, and enuying of the grace that is giuen to another.

All which may indeede be easily founde to goe against the spirite of God: But that they may bee accounted to be the same, that in the scripture is called sinne against the holy Ghoste, and excluded all hope of pardon, that is not so easily to bee graunted: for that the Properties thereunto assigned do not seeme to bee so fully founde in any of these. A wilfull resisting of the known trueth, not of infirmitie, for feare, or fauour, but of meere malice for hatred of it, euen only for that it is the truth, may seem to com much neerer vnto it, than (all things considered) those others doe. Neither doeth hee set them downe absolutely to bee sixe seuerall sortes of that sinne, but in that sense that himselfe doth there limit.

§ VVhy presumption is a sinne against the holy Ghoste.

24 VVherefore to conclude this matter of presumption: mee thinke, wee

wee may vse the same kinde of argument touching the feare of Gods iustice, as the holy Apostle Saint Paule vseth to the Romanes of the feare of Gods ministers, which are temporall princes: wouldst thou not feare the power of a temporall Prince, saith he? doe well then: and thou shalt not only not feare, but also receiue laud and praise therefore: But if thou doe euil, then feare. For hee beareth not the swoorde without a cause. In lyke sorte may wee say to those good fellowes, whiche make God so mercifull as no manne ought to feare hys iustice. VVoulde yee not feare (my brethren) the iustice of GOD in punishment? Liue vertuously then: and you shall bee as voide of feare, as Lions are, sayeth the wise manne: *For that perfect Charitie expelleth feare.* But if you lyue wyckedlie: then haue you cause to feare: For God did not call hym selfe a iuste Iudge for nothing. Rom. 13. Pro. 28. 2. Ioh. 4. 2. Tim. 4

25 If the matter hadde been so secure, as many men by flatterie do perswade them selues it is: Saint Peter would neuer haue said vnto Christians now baptised: *VValk you in feare, during the time of this your earthly habitation.* Nor S. Paul to þ same mē: *VVork your own saluation* 1. Pet. 1. Phil. 2.

An obiection answered.

saluation in feare and trembling? But heere some men will aske, how then doeth the same apostle in another place, say:

2. Tim. 1 *That God hath not giuen vs the spirite of fear but of vertue, loue, and sobrietie?* To which I answere: That the spirite is not a spirite of seruile feare: that is, to liue in feare, only for dread of punishmente, without loue: but a spirit of loue ioined with feare of children, whereby they feare to offende their father, not only in respect of his punishment, but principally for his goodnesse towards them, and benefites bestowed on thē. This S. Paul declareth plainely to the Romanes, putting the difference betweene seruile feare, and the feare of

Seruile feare, and the feare of children.

Rom. 8. children: *You haue not receiued againe the spirite of seruitude* (saith he) *in feare, but the spirite of adoption of children, whereby we crie not God, Abba father.* Hee saieth heere to the Romans: you haue not receiued againe the spirite of seruitude in feare, for that their former spirite (beeing Gentiles) was onely in seruile feare: for that they honored & adored their idols, not for any loue they bare vnto them, being so infinite as they were, & such notable lewdnes reported of thē (I mean of Iupiter, Mars, Venus, & the like) but only for fear of hurt frō thē, if they did not serue & adore ỳ same.

How the feare of the Gentiles was seruile.

26 Saint

26 S. Peter alſo in one ſentence expoundeth all this matter. For hauing ſaide, *Timorem eorum ne timueritis:* Feare not their feare. * Meaning of the ſeruile feare of wicked men: hee addeth preſently, *Dominum autem Chriſtum ſanctificate in cordibus veſtris & cum modeſtia, & timore, conſcientiam habentes bonã:* that is, Do you ſãctifie the Lord Ieſus Chriſt in your hearts: hauing a good conſcience with modeſtie and feare. So that the ſpirit of ſeruile fear, which is grounded only vpon reſpect of puniſhment, is forbidden vs: but the louing feare of children is commaunded. And yet alſo about this, are there two things to be noted. 1. Pet. 3. B.

* *Diuers ſo take it: but it ſeemeth rather (in my iudgement) that ſuch as expound it, as if the Apoſtle forbad them to feare thoſe aduerſaries of theirs, do come ſomwhat neerer to the ſenſe of the place.*

27 The firſt, that albeit the ſpirite of ſeruile feare be forbidden vs (eſpecially when we are nowe entred into the ſeruice of God) yet is it moſt profitable for ſinners, and ſuch as yet but begin to ſerue God: for that it mooueth them to repentance, & to looke about them: for which cauſe + it is called by the wiſe man, § *The beginning* *Two things to be noted.*

+ *Truth it is, that ſuch feare ſeruileth well to purpoſe. But the feare that in this place is ſpoken of, ſeemeth by the circumſtances of the place, not to bee the ſeruile, but the childlike feare: As alſo another ſenſe of this place may ſtand likewiſe.*

§ Prou. 1 *of wisedom.* And therfore both † Ionas ‡ Ion. 13 to the Niniuites, and S." Iohn Baptist " Mat. 3. to the Iewes, and all the Prophetes *vid. that to feare the Lord is the first, or principall part, or greatest point of all wisedome: For that whosoeuer feareth the Lord, shall so gouerne his wayes, and haue al things fall out so well, that al the wisedome in all the world besides, can* to sinners, haue vsed to stirre vp this feare, by threatening the daungers and punishments, which were immineut to them. if they repented not. But yet afterwarde, when men are conuerted to God, and doe goe forward in his seruice: they change euery day this seruile feare into loue, vntill they arriue at last vnto that state, whereof Saint § Iohn saith, *that perfect loue or charitie expelleth feare.* VVherupon " S. Austen saith, ℣ Feare is the seruant sent before to prepare place in our hearts, for his mistresse, which is charitie: who being once entered in, and perfectly placed: feare goeth out againe, and giueth place vnto the same. But where this feare neuer entreth at all, there is it impossible for charitie euer to come and dwell, saith this holy father.

neuer bee able so to forecast for all euentes. For the Lorde himselfe taketh vpon him the protection and gouernement of those that feare him: on whose behalfe hee maketh all things to fall out to the best. § 1. Iohn. 4.

" Tract. 9. in Epist. 1. Ioh.

ted is, that albeit this feare of punishment be not in verie perfect men, or at leastwise is lesse in them, than in others, as Saint Iohn teacheth: yet being ioyned with § loue and reuerence (as it ought to bee) it is most profitable and necessary for all common Christians, whose life is not so perfect, nor charitie so great, as that perfection, whereof Saint Iohn speaketh. This appeareth by that, that Christ perswaded also this feare, euen vnto his Apostles, saying, *Feare you him, which after hee hath slaine the bodie, hath power also to sende both bodie and soule vnto hell fire: this I say vnto you, feare him.* The same doeth Saint Paule to the Corinthians, who were good Christians, laying downe first the iustice of God, and thereupon perswading them to feare, *All we* (saith he) *must be presented before the tribunal seat of Christ, to receiue ech man his proper desertes, according as hee hath done, good or euill in this life. And for that wee knowe this: wee doe perswade the feare of the Lord vnto men.* Naye (that whiche is more) Saint Paule testifieth, that notwithstanding all his fauours receiued from GOD; hee retained yet himselfe this feare of Gods iustice, as appearethe by those words

B.
§ Then is it not that seruile fear.

Luc. 12.

Mat. 10.

2. Cor. §

1. Cor. 9 words of his, *I do chastise my body, and do bring it into seruitude, least it should come to passe, that when I haue preached to other, I become a reprobate my selfe.*

The conclusion. 29 Now (my friend) if Saint Paul stoode in awe of the iustice of God, 1. Cor. 4 notwithstanding his Apostleship: & that he was guiltie to himselfe of no one sinne or offence, as (in one case) he protesteth: what oughtest thou to be, whose conscience remaineth guiltie of so many misdeeds, & wickednes. Eph. 5. *This know* (saith S. Paul) *that no fornicator, vnclean person, couetous mā, or the like can haue inheritance in the kingdom of Christ.* And immediatly after, as though this had not beene sufficient, hee addeth, for preuenting the folly of sinners, which flatter themselues. *Let no man deceiue you, with vaine wordes, for the wrath of God commeth for these things, vpon the children of vnbeleefe. Bee not you therefore partakers of them.* As if he should say: those that flatter you, and say, Tush, God is mercifull, and wil pardon easilie all these and the like sinnes: these men deceiue you (saieth Saint Paul) for that the wrath and vengeance of God lighteth vppon the children of vnbeleefe, for these matters: that is, vppon those which will not beleeue Gods iustice, nor his threates against sinne:

ſinne: but preſuming of his mercie do perſeuere in the ſame, vntill vpon the ſudden Gods wrath doe ruſh vpon them: and then it is too late to amende. VVherefore (ſaith he) if you be wiſe; be not partakers of their follie: but amend your liues preſently, while you haue time. And this admonition of Saint Paul, ſhall be ſufficient to ende this Chapter: againſt all thoſe that refuſe, or deferre their reſolution of amendement, vpon vaine hope of Gods pardon or tolleration.

CHAP. V.

Of the firſt impediment: which is, delay of reſolution from time to time, vpon hope to do it better, or with more eaſe afterward.

THe reaſones hitherto alledged, might ſeeme (I thinke) ſufficient to a reaſonable man, for prouing the neceſsitie of this reſolution, wee talke off: and for remooving the impedimentes that let the ſame. But yet, for that (as the wiſe man ſaieth) he which is minded to breake with his friend, ſeeketh occaſions how to doe it with ſome colour Pro. 18.

lour and shewe. There be manie in the world, who hauing no other excuse of their breaking and holding of from God, doe seeke to couer it with this pretence, that they meane, by his grace to amende all in time: and this time is driuen off from day to day, vntill god, in whose handes onely the moments of time are, doe shut them out of al time, and do send them to paines eternal without time, for that they abused the singular benefite of time in this world.

The cause why the diuell perswadeth vs to delay.

2 This is one of the greatest and most dangerous deceites, and yet the most ordinarie and vniuersall, that the enimy of mankinde doth vse towards the children of Adam; and I dare say boldly, that mo do perish by this deceite, than by all his other guiles and subtleties besides. He well knoweth the force of this snare aboue all others, and therefore vrgeth it so much vnto euery man. He considereth better then we do, the importãce of delay, in a matter so weightie, as is our conuersion, & saluatiõ, he is not ignorãt how one sin draweth on another, how he that is not fit to day, wilbe lesse fit to morow, how custom groweth into nature, how old diseases are hardly cured, howe god withdraweth

draweth his grace, howe his iuſtice is ready to puniſh euery ſin, how by delay we exaſperate the ſame, and heap vengeance on our owne heades, as S. Paul ſaith. He is priuie to the vncertaintie and perils of our life; to the dangerous chances we paſſe through, to the impedimentes that will come dayly more and more, to let our conuerſion. Al this he knoweth, and wel conſidereth, and for that cauſe perſuadeth ſo many to delay as he doth. For being not able any longer to blinde the vnderſtanding of many Chriſtians, but that they muſt needs ſee cleerely, the neceſsitie, and vtilitie of this reſolution, and that all the impedimēts in the world are but trifles, and meere deceites, which keepe backe from the ſame: hee runneth to this only refuge, that is, to perſuade men, that they defer a little, & that in time to come they ſhal haue better occaſion & opportunitie to do it, than preſently they haue. Rom. 2.

3 This Saint Auſten prooued in his conuerſion, as himſelfe writeth: For that after he was perſwaded, that no ſaluation could be vnto him, but by change and amendement of his life: yet the enimie helde him for a time, in delay, ſaying vnto him; Yet a little ſtaie, yet defer for a time: therby *Li. 8. conf. cap. 7. 18.*

(as he saith) to binde him more fast in the custome of sinne, vntill, by the omnipotent power of Gods grace, and his owne most earnest endeuor, he brake violently from him, crying to God? VVhy shal I longer say to-morrow, to-morrow? VVhy shal I not doe it euen at this instant? And so he did, euen in his verie youth, liuing afterwarde a most holy and seuere Christian life.

The causes which make our conuersion harder by delay.

4 But if we will discouer yet further the greatnes and peril of this deceite: let vs consider the causes that may let our resolution & conuersion at this present: and we shal see them all increased, and strengthened by delay: and consequently the matter made more hard and difficult, for the time to come, than now it is. For first (as I haue saide) the continuance of sinne bringeth custome: which once hauing gotten prescription vpon vs, is so hard to remooue, as by experience wee prooue dayly in all habites that haue taken roote within vs. VVho can remooue (for examples sake) without great difficultie, a long custome of droonkennes? Of swearing? Or of any other euil habit, once setled vpon vs? Secondly, the longer we persist in our sinfull life, the more

God

God plucketh his grace and assistance from vs: which is the only mean that maketh the way of vertue easie to me.
Thirdly, the power and kingdome of the diuel is more established and confirmed in vs by continuance: and so, the more harder to bee remooued. 3
Fourthly, the good inclination of our wil is more and more weakened, and daunted by frequentation of sinne, though not extinguished. 4
Fiftely, the faculties of our mind, are more corrupted: as the vnderstanding is more darkened; the wil more peruerted: the appetite more disordered. 5
Sixtly and lastly, our inferioure parts and pashons are more styrred vp, and strengthned against the rule of reason; and harder to bee represted, by continuaunce of tyme, then they were before. 6

5 VVell then, put all this together (my friende) & consider indifferently within thy selfe, whether it bee more likely, that thou shalt rather make this resolution hereafter, than nowe. Hereafter (I say) when by longer custome of sin: the habit shalbe more fastned in thee: the diuel more in possession vpon thee: Gods helpe further off from thee: thy mind more infected: thy iudgement more weakened, thy good desires extinguished: thy pas-

sions confirmed: thy body corrupted: thy strength dyminished: and all thy whole Common-wealth more perverted.

The same shewed by comparisons.

6 VVee see by experience, that a ship which leaketh, is more easily emptied at the beginning, than afterward. VVee see, that a ruinous pallace, the longer it is let runne, the more charge and labor it will require in the repayring. VVe see, that if a man drive in a naile with a hammer, the moe blowes he giueth to it, the more hard it is to pluck it out again. How thē thinkest thou to commit sin vpon sin, and by perseuerance therein, to finde the redresse more easie hereafter, than now?

An example.

That were muche like as if a good fellow, that hauing made to himselfe a great burden to carry, should assaye it on his back: and for that, it sate vneasie, & pressed him much, should cast it down againe, and put a great deale more vnto it, and then begin to lifte it againe: but when hee felte it more heauy than before, hee should fal into a great rage, and adde twise as much more to it, thereby to make it lighter. For so do the children of the worlde: who finding it somwhat vnpleasaunt to resist one or two vices in the beginning, do defer their conuersion, & do

adde

adde twentie, or forty mo vnto them, thinking to find the matter more easie afterward.

7 Saint Austen expounding the miracle of our Sauiour, in raising Lazarus from death to life, whiche had byn dead now 4. daies, as the Euãgelist saieth: examineth the cause why Christ wept, and cried, and troubled him selfe in spirit before the doing of his act, whereas he raysed others with greater facility: & out of it, giueth this lesson to vs: that as Lazarus was dead 4. dayes, and also buried, so are there foure degrees of a sinner: the first, in voluntary delectation of sinne, the second, in consent: the third, in fulfilling it by woorke: the fourth, in continuaunce & custome thereof: wherin, whosoeuer is once buried (sayeth this holye father) hee is hardly raysed to life again, without a great myracle of God, and many teares of his own part. *Tract. 49. in Ioh.* Ioh. 11. Mat. 9. Luc. 9.

8 The reason hereof is, that which the wise mã saith: *Languor prolixior grauat medicum*: An olde ficknes doth trouble the phisitiõ. *Breuem autem languorem pracidit medicus*. But the phisitiõ cutteth off quickelye a newe or freshe disease, whiche hath indured but a little time. *The verye bones of an olde wicked* Eccl. 19.

man shalbe replenished with the vices of his
Iob.20. *youth* (saieth Iob) *and they shal sleepe with him in the dust, when he goeth to the graue.*
VVe read that Moses in parte of pu-
Exo.32. nishment to the people that had sinned in adoring the golden calf, broke it in peeces, and made thē drink it. So the vyces, wherein wee delighted duryng our youth, are so dispersed, by custome in our bodies and bones: that when olde age doeth come on, wee can not ridde them at our pleasure wythout great difficultie and payne. VVhat folly then is it to deferre our amendement vnto our old age, when we shal haue more impediments and difficulties, by a greate deale, then we haue now?

9 If it seem hard to thee to amend thy lyfe now: painfully to be occupyed in thy calling, and withal (for thy better helpe) to fast, to praye, and to take vpon thee other exercises, which the worde of God prescribeth to sinners to their conuersion: howe wilte thou doe it in thine old age, when thy body shal haue more neede of cherishing, than of paynefull exercise? If thou finde it vnpleasaunt to resist thy sinnes now, and to root them out, after the continuāce of two, three, or 4. yeeres: what wil it bee after tweentye

yeeres

yeeres more adioyned vnto thē? How madde a man wouldest thou esteeme him, that trauelling on the waye, and hauing great choyse of lustye strong horses, should let them al goe emptie, and lay al his carriage vpon some one poore & leane beast, that could scarce beare it selfe, or much lesse stande vnder so manye bags cast vppon it? And surely no lesse vnreasonable is that mā, who pasing ouer idlely the lusty daies & times of his life, refereth all the labor & trauel vnto feebl old age. *A comparison.*

10 But to let passe the folly of this deceipt, tel me (good Christian) what ingratitude and vnrighteousnes is this towards GOD, hauing receyued so many benefites from him already, and expecting so great a pay, as the kingdome of heauen is, after: to appoynt out notwithstanding, the leaste and last, and woorst part of thy lyfe vnto his seruice: and that whereof thou art most vncertaine, whether it shal euer be, or neuer: or whether God wil accept it, when it commeth? He is accursed by the prophete, which hauing whole and sounde cattel, doeth offer vnto God the lame, or halting parte thereof: How much more shalte thou bee accursed, that hauing so manye dayes of youth, strength, and vigor, doest *Ingratitudo.* *Mala. 1.*

doest appoint vnto Gods seruice one-
Deu. 25. ly thy limping old age? In the law it was forbidden: vnder a moste seuere threat, for any man to haue two measures in his house for his neighbour: one greater, to his friend, and another lesser, for other men. And yet thou art not ashamed, to vse two measures of thy life, most vnequal, in preiudice of thy Lord and God: whereby thou allotteſt to him, a little, shorte, maymed, and vncertaine tyme: and vnto hys enimy the greateſt, the fayreſt, the sureſt part thereof.

11 O deere brother, what reason is there, why God should thus be vsed at thy hands? What law, iustice, or equity is there, that after thou hast serued the world, flesshe, and diuel, al thy youth, and best dayes: in the ende to come, and clap thy old bones, defiled and worne out with sinne, in the dish of God? His enemies to haue the best and he the leauings? His enemies the wine, and he the lees and dregs? Doest thou not remember, that he wil haue the fatte and best part offered to him?
Leui. 3. Doest thou not thinke of the punish-
Num. 18 ment of those, whiche offered the
Mal. 1. worst part of their substance to God? Followe the counsel then of the holye Ghost, if thou be wise, which warneth thee

thee in these words: *Bee mindeful of thy creator in the daies of thy youth, before the time of affliction come on, and before those yeeres draw neere, of which thou shalt say, they please me not.* Eccl. 12.

12 How many hast thou seene cut off in the midst of theyr daies, whiles they purposed in time to come, to chãge their life? How mani haue come to old age it self, & yet then haue felt lesse wil of amendement, than before? How many haue driuen off euẽ vnto the very houre of death, & then least of al haue remẽbred their own state? But haue died as dumb and senseleſſe beastes, according to the saying of S. Gregory; The sinner hath also this affliction laid vpon him, that when hee cõmeth to die he forgetteth himself, which in his life time did forget god? O how many examples are there seen hereof daily? How many worldly mẽ that haue liued in sensuality: how many great sinners, that haue passed their life in wickednes, do end & die, as if they went into some place insensible, where no accounte, no reckoning shuld be demãded: they take such care in their testamentes for flesshe and blood, and cõmodities of this world, as if they shoulde liue still, or shoulde haue their part of these vanities, when *Ser. 1. de sanctis.*

they are gone. In trueth to speake as the matter is, they dye as if ther were no immortalite of the soule: and that in verye deede, is theyr inwarde perswasion.

The losse of time.

13 But suppose nowe, that al this were not so, and that a man might as easily, commodiously, yea, & as surely also conuert himselfe in old age, as in youth, and that the matter were also acceptable inough to God: yet tell mee, what greate time is there lost in this delaye? VVhat great treasure of godlinesse is there omitted, whiche might haue been gotten by labour in Gods seruice? If whiles the captayne and other souldiers did enter a rich city, to take the spoile, one soldier shuld say. I will staye and come in the nexte day after, when all the spoyle is gone: wold not you think him both a coward, and also most vnwise? So it is, that Christ our Sauiour, and all his good souldiers, tooke the spoile of this life: inriched themselues with their labors in time: carried the same with them as bils of exchange, to the banke of heauen: and there receiued pay of eternal glorie. And is it not greate folly and peruersenesse in vs to passe ouer this lyfe in so fruitelesse affayres? Nowe is the time of fighte for the obteyning

A comparison.

of

of our crowne: nowe is the daye of spoyle to seise on our bootie: nowe is the market, to buie the kingdom of heauen: now is the time of running to get the game and price: nowe is the day of sowing, to prouide vs corn for the harueſt y commeth on. If you omit this time, there is no more crowne: no more bootie: no more kingdome: no more price: no more harueſt to bee looked for. For as the Scripture assureth vs: *Hee that for sloth will not sowe in the winter, shal beg in the Sommer, and no man shall giue vnto him.* Pro. 20.

4 But if this consideration of gaine cannot moue thee (gentile Reader) as indeede it ought to doe, being of such importance as it is, & irreuocable when it is once past: yet weigh with thy selfe, what obligation and charge thou draweſt on thee, by euery day which thou deferreſt thy conuersion, and liueſt in sinne. Thou makeſt ech day knots, which thou muſt once vndoe againe: thou heapeſt that together, which thou muſt once disperse againe: thou eateſt and drinkeſt that hourely, which thou muſt once vomit vppe againe: I meane, if the beſt fall out vnto thee: that is, if thou do repent in time, and God doe accept thereof (for otherwise woe bee vnto thee, for *The Obligation and charge by delay.*

that thou hoordeſt (as S. Paule ſaith) wrath and vengeance on thine owne head) but ſuppoſing that thou receiue grace hereafter to repēt, which refuſeſt it nowe: yet (I ſay) thou haſt to weep, for that thou laugheſt at nowe: thou haſt to be hartily ſory, for that wherein thou delighteſt now: thou haſt to curſe the day, wherein thou euer gaueſt conſent to ſinne, or els thy repentance wil do thee no good. This thou knoweſt nowe, & this thou beleeueſt nowe, or elſe thou art no Chriſtian. Howe then art thou ſo mad, as to offend god now, both willyngly, & deliberately, of whō thou knoweſt, that thou muſte once aske pardon with teares. If thou thinke hee will pardō thee, what ingratitude is it to offende ſo good a Lord? If thou think he will not pardon thee, what folly can bee more, thā to offend a Prince without hope of pardon?

Rom. 8.

15 Make thine account now as thou wilt: if thou neuer doe repente and change thy life: then euery ſinne thou committeſt, and euery daye that thou liueſt therin, is increaſe of wrath and vengeance vppon thee in hell, as Saint Paule proueth. If thou doe, by Gods mercie, hereafter repent & turne (for this is not in thy handes) then muſte thou

Rom. 2.

thou one day lament, and beweyle, & be heartily sory for this delay, whiche now thou makeſt. So that by howe much the more thou prolongeſt, and increaſeſt thy ſinne: ſo much greater will bee thy payne and ſorrowe in thine amendment. *Alto vulneri diligens & longa adhibenda eſt medicina* (ſaith Saint Cyprian:) A diligent and long medicine is to bee vſed to a deep ſore. Our bodie that hath liued in many delites muſt be afflicted (ſaith Saint Ierome:) our laughing muſt bee recompenced with long weeping. Finally, Saint Ambroſe agreeing thereunto, ſaith: *Grandi plagæ alta & prolixa opus eſt medicina*: Vnto a great wounde, a deepe and long medicine is needfull. *Lib. de la. & lib. 5. ep. 5. ad con. Ep. 27. ad Euſtoch. Ad virg. lap. ſani. c. 8.*

15 Marke heere (deare brother) that the labour of thine amendment muſt bee very great: and that it cannot bee auoyded. VVhat madneſſe is it then for thee, nowe too inlarge the wounde, knowing that the medicine muſt afterwards bee ſo painfull? what crueltie can bee more againſt thy ſelf, than too driue in thornes into thine owne fleſhe, whiche thou muſte after pull out agayne wyth ſo manye teares? VVouldeſt thou drinke that cuppe of poyſoned Lyquor, for a little pleaſure in the taſte, whyche:

woulde caſt thee ſoone after into a burning feuer: torment thy bowelles within thee: and either diſpatche thy life, or put thee in great ieoperdie?

16 But here I know thy refuge wil bee, as it is to all them, whereof the Prophete ſaith: *Mentita eſt iniquitas ſibi:* Iniquitie hath flattered and lyed vnto her ſelfe: thy refuge (I ſay) will be to alleadge the exãple of the good theef, ſaued euen at the laſt houre vpon the croſſe, & caried to Paradiſe that ſame day with Chriſt, without any further toile of amendment. This example is greatly noted and vrged by all thoſe which defer their conuerſion, as ſurely it is, & ought to be of great comfort to euery man, which findeth him ſelfe now at the laſt caſt, and therfore commonly tempted by the enemie to deſpaire of Gods mercy, which in no caſe hee ought to doe. For the ſame God which ſaued that great ſinner at that laſt houre, canne alſo (and will) ſaue all them that heartily turne vnto him, euen at the laſt houre. But (alas) many menne doe flatter and deceiue themſelues, with miſvnderſtanding, or rather miſuſing of this example.

Pſal. 26.

The example of the theefe ſaued on the croſſe diſcuſſed.

17 For wee muſt vnderſtand (as Saint Auguſtine well noteth) that this was one perticular act of Chriſt, which

which maketh no generall rule: euen as we see, that a temporall prince pardoneth sometime a malefactor, when hee is come to the very place of execution: yet were it not for euery malefactor to trust thereupon: For that this is but an extraordinary act of the prince his fauour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserued for the manifestatiō of Christ his power and glory, at that hour vpon the crosse. Againe, this act was vpon a most rare confession, made by the theefe in that instant, when al the worlde forsooke Christe, and " the Apostles themselues, either doubted or lost their faith of his Godhead. Beside all this, the confession of the theef was at such a time, as he could neither bee baptised, nor haue further time of amendement. And wee holde, that at a mans first conuersion, there is required nothing els, but to beleeue, and to bee baptised. But it shall not be amisse to put to S. Augustines very wordes vpon this matter. For thus hee writeth.

B.

" *The blessed virgin likewise, & other godly womē were by: but said nothing (that we read of) in his defence: a plain breach of the first, fist, sixt, & ninth commādements.*

18 It is a remediles perill, when a manne giueth himself ouer so much to vices, as hee forgetteth that hee must giue account thereof to GOD: *Serm. 120. de temp.*

and

and the reason why I am of this opinion is, for that it is a great punishement of sinne, too haue lost the feare and memorie of the iudgemente too come, &c. But (deerely beloued) least the new felicity of the beleeuing theef on the crosse, doe make any of you to secure and remisse: least peraduenture some of you say in his heart: My guiltie cōscience shall not trouble nor torment mee: my naughtie life shall not make me very sadde: for that I see euen in a moment all sinne forgiuen vnto the theefe: wee must consider first in that theef, not only the shortnesse of his beliefe, and confession, but his deuotion, and the occasion of that time, euen when the perfection of the iust did " stagger. Secondly, shewe mee the faith of that theef in thy self, and then promise to thy selfe his felicitie. The Diuell doth put into thy head this securitie, to the ende he may bring thee to perdition. And it is vnpossible to number all them, whiche haue perished by the shadowe of this deceitfull hope. Hee deceiueth hymselfe, and maketh but a iest of his own damnation, which thinketh that gods mercy at the last day shall helpe or relieue him. It is hatefull before God, when a man vppon confidence of repentance

R.
" The blessed virgin, S. Iohn, & others, as afore: and that staggering muste needes bee sinne.

pentance in his olde age, doeth sinne the more freely. The happy theefe wherof we haue spoken, happy (I say) not for that he laid snares in the way, but for that he tooke hold of the way it selfe in Christ, laying hands on the pray of life: & after a strange maner, making a bootie of his owne death: he (I say) neither did deferre the time of his saluation wittingly, neither did hee deceitfully put the remedie of his state in the last moment of his life: neither did he desperately reserue ꝑ hope of his redemption vnto the houre of his death: neither had he any knowledge eyther of religion, or of Christe before that time. For if he had, it may bee, hee woulde not haue beene the last among the Apostles in number, which was made the former in kingdome.

19 By these words of S. Austen we are admonished (as you see) that thys particular fact of Christe maketh no generall rule of remission to all men: not for that Christe is not alwayes readie too receiue the penitent as hee promiseth; but, for that euery manne hath not the time or grace to repent, as hee shoulde, at that houre, according as hath bin declared before. The generall way that GOD proposeth to

The generall way.

to all, is that which Saint Paule saith, 2. Cor. 11 *Finis secundum opera ipsorum*: The end of euil men is according to their works. Looke how they liue, and so they die. To that effect saith the Prophete: Psal. 61. *One God spake, and I heard these two thinges from his mouth: power belongeth to God, and mercy vnto thee (O Lorde) for that thou wilt render to euery manne according to his workes.* The Eccle. 21 wise man maketh this plaine: saying, *The waye of sinners is paued with stones, and their end is hell, darknesse, and punishments.* Finally, Saint Paule maketh this generall and peremptorie conclusion. Gal. 6. *Bee not deceiued: God is not mocked, looke what a man soweth, and that shall he reape. He that soweth in flesh, shall reape corruption: he that soweth in spirite, shal reap life euerlasting.* In which words, he doth not only lay down vnto vs the general rule whereto wee muste truste: but also saith further, that to persuade our selues the contrary thereof, were to mocke and abuse God, which hath laide downe this lawe vnto vs.

That the conuersion made at the first day is very doubtfull.

20 Notwithstãding (as I haue said) this barreth not the mercy of god frõ vsing a priuiledge to som at ꝑ very last cast. But yet miserable is ꝑ man which placeth ꝑ ankor of his eternal wealth or woe, vpon so tickelesome a point as this is. I call it tickelesome, for that, all

Diuines

Diuines, which haue written of this matter, do speake very doubtfully of the conuersion of a man at the last end. And although they doe not absolutely condemne it in all, but doe leaue it (as vncertaine) vnto Gods secreat iudgement: yet do they incline to the negatiue part: and do alledge foure reasons, for which, that conuersion is to be doubted, as insufficient for a mans saluation.

21 The first reason is, for that the extreme feare, and paines of death, being (as the philosopher saieth) the most terrible of all terrible things, do not permit a man, so to gather his spirites and senses, at that time, as is required for the treating of so weightie a matter with God, as is our conuersion, and saluation. And if we see often, that a very good man cannot fixe his mind earnestly vpon heauenly cogitations, at such time as hee is troubled with the passions of cholik, or other sharpe diseases: howe much lesse in the anguishes of death can a worldly man do the same, being vnacquainted with that exercise, and loden with the guilt of manie, and great sinnes, and cloied with the loue both of his bodie, and thinges belonging thereunto?

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An example.

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The first reason.

An example.

The second reason.

22 The second reason is, for that the conuersion, which a man maketh at the last day, is not (for the most part) voluntary, but vppon necessitie, and for feare: such as was the repentance of Simei, who hauing
2.Reg.16 greeuously offended king Dauid, in time of his affliction: afterward whē he saw him in prosperitie againe, and
2.Reg.19 himselfe in danger of punishment: he came and fell downe before him, and asked him forgiuenesse with teares. But yet Dauid well perceiued the matter how it stoode: and therefore though hee spared him for that day, wherein hee woulde not trouble the mirth with execution of iustice, yet
3.Reg.2. after he gaue order that he should be vsed according to his deserts.

The third reason.

23 The third reason is, for that the custome of sin, which hath continued all the life long, is seldom remooued vppon the instant, being grown into nature it selfe, as it were, for which cause God saieth to euill men, by the prophet Ieremie, *If an E-*
Iere. 13. *thiopian can change his blacke skin, or a leopard his spots, that are on his backe: then can you also doe well, hauing learned all dayes of your life to do euill.*

The fourth reason.

24 The fourth cause, for that the actes of vertue themselues cannot be of

of ſo great value with God, in that inſtant, as if they had beene done in time of health before. For what great matter is it (for example ſake) to pardon thine enimies at that time, when thou canſt hurt them no more? To giue thy goods away, when thou canſt vſe them no more? To abandon thy concubine, when thou canſt keepe her no longer? To leaue off to ſinne, when ſinne muſt leaue thee? All theſe thinges are good and holie, and to bee done by him, which is in that laſt ſtate: but yet, they are of no ſuch value, as otherwiſe they woulde be, by reaſon of this circumſtance of time, which I haue ſhewed. B. +A fift reaſon might be taken of experience: for that we ſee oft times that ſuch as repent after that manner, if they recouer againe, they are afterwarde as bad as they were before, and ſometimes much woorſe: which (without queſtion) was not true repentance in them.

25 Theſe are reaſons why there is ſuch doubt made of this laſt cõuerſion: not for any want on gods part, but on theirs, which are to doe that great act. Mark wel (ſaith one again) what I ſay: and (it may be) it ſhall be needful to expoũd my meaning more plainely,

plainely. least any man mistake me. VVhat say I then? That a man which repenteth not, but at the end, shall be damned? I do not say so. VVhat then? Do I say, he shalbe saued? No. VVhat then doe I say? I say, I know not: I say, I presume not, I promise not, I knowe not. VVilt thou deliuer thy selfe forth of this doubt? VVilt thou escape this dangerous and vncertaine point? Repent then whiles thou art whole. For if thou repent while thou art in health, whensoeuer the last day shall come vpon thee thou art safe. And why art thou safe? For that thou didst repent in that time, wherein thou mightest haue sinned. But if thou wilt repent, then, when thou canst sinne no longer: thou leauest not sin, but sinne leaueth thee.

26 And heere now would I haue the carefull Christian to consider (with me) but this one comparison that I will make. If those which doe shew a kinde of repentance at the last day, do passe hence notwithstanding in such dangerous doubtfulnes: what shall we thinke of al those which lack either time, or abilitie, or wil, or grace to repent at all, at that houre? VVhat shall we say of all those which are cut off before? Which dy suddēly. Which

are

are ſtriken ſenſeleſſe, or frentickè, as we ſee many are? VVhat ſhal we ſay of thoſe, which are abandoned by God, and left vnto vice, euen vnto the laſt breath in their bodie? I haue ſhewed before out of Saint Paul, that ordinarily ſinners die according as they liue: So it is (as it were) a priuiledge for a wicked man, to haue his repentance to be begun, when hee is to die. And then, if his repentance (when it doth come) be ſo doubtfull, what a pitifull caſe are all others in? I meane the more part, which repent not at all: but die as they liued, and are forſaken of God in that extremitie, according as he promiſeth, when he ſaith: *For that I haue called you, and you haue refuſed to come, for that I held out my hand, and none of you would vouchſafe to looke towards me: I wil laugh alſo at your deſtruction, when anguiſh and calamity commeth on you. You ſhall call vpon me, and I will not heare: you ſhall riſe betimes in the morning to ſee me, but you ſhall not find me.* 2. Cor. 12. Prou. 1. Iere. 35.

27 when a worldling doth ſee that the brightneſſe of his honour, vaine-glorie, and worldly pompe is conſumed: when the heat of concupiſcence, of carnall loue, of delicate pleaſures is quenched: when the beautiful ſummer day of this life is ended, and the boiſte-

boisterous winter night of death draweth on: then will hee turne vnto God, then will he repent, then will hee resolue himselfe, and make his conuersion. VVhen he can liue no longer, he will promise any paines; what hearing or studying of the word of God you will, what toile or labour in his vocation you will, what prayer you will; what fasting you will; what almes deedes you can desire; what austeritie you can imagin: he will promise it (I say) vpon a condition that he might haue life again; vpon condition that the day might be prolonged vnto him: though, if God should grant him his request (as many times he doth) he would perform no one point thereof: but be as careless, as he were before. VVhen such shall crie, with sighs, and grones as pearsing as a sword, and yet shal not bee hearde, what comfort then will they hope for to finde? For whither will they turne themselues in this distresse? Vnto their worldly wealth, power or riches? Alas, they are gone: & the scripture saith; *Riches shal not profite in the day of reuenge.* VVill they turne vnto their carnall friends? But what comfort can they giue, besides onely weeping and comfortles moorning?

Pro. 11.

VVill

VVil they aske helpe of the saints, to pray for them in this instant? Then must they remember what is written: *The saints shall reioyce in glorie, and exultation shall be in their mouthes, and two edged swords in their hands to take reuenge vpon nations, and increpations vpon people: to binde kings in fetters, and noble men in manacles of iron: to execute vppon them the prescript iudgement of God: and this is the glorie of all his saintes.* Their onely refuge then must bee vnto God, who indeede is the onely refuge of all: but yet in this case, the Prophet saith heere, that *Hee shall not heare them: but rather contemne and laugh at their miserie.* Not that he is contrary to his promise of receiuing a sinner, *At what time so euer hee repenteth, and turneth from his sinne*: But for that this turning at the last day is not commonly true repentance, and conuersion, for the causes before rehearsed. Psa. 149. Prou. 1. Psal. 58.

28 To conclude then this matter of delay, what wise man is there in the world, who reading this, wil not feare the deferring of his conuersion, though it were but for one day? VVho doth know whether this shall be the last day, or no, that euer God will call him in? God saith; *I called, and you refused to come: I held out my hands, and* Prou. 1.

you would not looke towards me: and therfore will I forsake you in your extremitie. Hee doeth not say howe many times, or how long hee did call, and holde out his hand. God saith, *I stande at the dore, and knocke:* but he saith not how often he doth that, or how many knockes he giueth. Againe, he said of wicked Iezabel, the feined Propheteſſe in the Apoc. 2. Apocalyps, *I haue giuen her time to repent, and shee woulde not, and therefore shall she perish:* but he saith not, how long this time of repentance endureth. We reade of wonderfull examples herein. Herod. Herod the father had a call giuen him, and that a lowd one, when Iohn Baptiſt was sent vnto him, and when his heart was so farre touched, as hee willingly heard him, and so followed his counsell in many thinges, as Marc. 6. one Euangeliſt noteth: but yet because hee deferred the matter, and tooke not time, when it was offered; he was cast off againe, and his last doings made worse than his former. *Herod the second.* Herod Tetrarke, the sonne, had a call Luc. 11. also when hee felt that desire to see Luc. 23. Christ, and some miracle done by Mat. 14. him: but, for that hee aunswered *Pilate.* not vnto the call, it did him no good but rather much hurt. VVhat a great knocke had Pilate giuen him at his

heart,

hearte, if hee had beene so gratious as to haue opened the doore presently, when he was made to vnderstand the innocencie of Christ: as appeareth by washing his handes in testimonye thereof, and his wife also sent him an admonition about the same? No lesse knock had king Agrippa at his doore, when hee cried out at the hearing of Saint Paule: *O Paule, thou persuadest mee a litle to be a Christian:* But because hee deferred the matter, this motion passed away againe. Mat. 27. *Agrippa.* Acts. 26.

29 Twise happy had Pharao been, if he had resolued himselfe presently, vpon that motion that hee felt, when he cryed to Moses: *I haue sinned, and God is iust.* But by delay he became woorse then euer he was before. Saint Luke reporteth howe Felix the gouernour of Iewrie for the Romaines, conferred secretely oftentimes with Saint Paul, that was prisoner, and heard of him the faith in Christ: wherewith hee was greately mooued, especially at one time, when Paule disputed of Gods iustice, and the day of iudgement, whereat Felix trembled: but yet hee deferred this resolution, willing Paule to depart, and to come againe another time: & so the matter by delation came to no effect. Howe many *Pharao.* Exod. 9. Acts. 24. *Felix.*

men do perish daily: some cut off by death: some left by God, and giuen ouer to a reprobate sense: which might haue found grace, if they had not deferred their conuersion, from day to daye, but had made their resolution presently when they felt God to call within their hearts.

The dāgers of passing the day of our vocation.

30 God is most bountiful to knock and call: but yet, hee byndeth himselfe to no time or space, but commeth and goeth at his pleasure: and they which take not their times, when they are offered, are excuseless before hys iustice, and doe not knowe whether euer it shalbe offered them agayne, or no: for that this thing is onely in the will and knowledge of God alone, who taketh mercie where it pleaseth him best, and is bounde to none. And when the prefixed time of calling is once past: woe be vnto that party; for a thousand worldes wil not purchase it againe. Christ sheweth wonderfullye the importaunce of this matter: when entering into Ierusalem amidst all his mirth, and glorie of receyuing, he coulde not choose but weepe vpon that citie, crying out with teares: *O Ierusalem, if thou knewest also these things which appertayne to thy peace, euen in this thy day: but nowe these thinges are hydden from thee.*

Exo. 33.

Rom. 9.

Luc. 21.

A

As if hee had sayde, if thou kneweſt (Ieruſalem) as wel as I do, what mercie is offered thee euen this day, thou wouldeſt not doe as thou doeſt: but wouldeſt preſently accept therof: but now this ſecret iudgement of my father is hidden from thee, and therefore thou makeſt little account thereof, vntill thy deſtruction ſhall come ſodainly vppon thee: as ſone after it did.

31 By this nowe may be conſidered the great reaſon of the wiſe mans exhortation: *For-ſlow not to turne to God: nor doe not deferre it from daye to daye: for his wrath wil come vppon thee at the ſodaine: and in time of reuenge it will deſtroy thee.* It may be ſeene alſo vppon what greate cauſe the Apoſtle exhorteth the Hebrews ſo vehemently: *Dum cognomina-tur hodie:* To accept of grace euē whiles that very day endured: and not to let paſſe the occaſion offered. VVhich euery man applying to himſelf, ſhould followe in obeying the motions of Gods ſpirit within him: & accepting of Gods vocation without delay: cōſidering what a grieuous thing it is to reſiſt the holye Ghoſt. Euery manne ought (I ſay) when hee feeleth a good motiō in his heart, to think with himſelf: now god knocketh at my doore: if

Eccl. 5.

Heb. 3.

Acts. 7.

Apoc. 3.

if I open presently, he wil enter, and dwel within me: But if I deferre it vntil to morow, I know not whether he wil knock again or no. Euery manne ought to remember stil that saying of the prophet, touching Gods spirit; *Hoe die si vocem eius audieritis, nolite obdurare corda vestra:* If you heare his voice calling on you to day, doe not harden your hearts, but presently yeeld vnto him.

Psal. 94.

32 Alas (deere brother) what hope of gaine hast thou by this perillous dilatiō which thou makest? Thine account is increased thereby, as I haue shewed; thy debte of amendement is made more grieuous: thine enimie more strong: thy selfe more feeble: thy difficulties of conuersion multyplied: what hast thou then to wythhold thee one day frō resolution? The gaining of a litle time in vanity. But I haue proued to thee before, howe this time is not gained but lost, being spēt without fruit of godlines, which is in deed the only true gaine of tyme. If it seem pleasant to thee for the present: yet remember what the prophet saith; *Iuxta est dies perditionis, & adesse festinant tempora;* The day of perdition is at hād & the time of destruction make haste to come on. VVhich day beeing once come, I maruel what hope thou wilte conceiue.

Godlines the onelye gaine of time.

Deu. 32

conceiue. Doest thou think to cry *Peccauí*? It shalbee wel truely if thou canst do it: but yet thou knowest that Pharao did so, & gate nothing by it. Doest thou intend to make a good testament, and to be liberal in almes deeds at that time? This, as the case may be, is verye commendable: but yet thou must remember also, that the virgins which filled their lampes, at the verye instaunt, were shutte out, and vtterly reiected by Christ. Doest thou thinke to weepe and mourne, and to moue thy iudge with teares at that instant? Firſt, this is not in thy handes to doe at thy pleasures: and yet thou must consider also, that Esau fayled, though he sought it with teares, as the Apostle well noteth. Doest thou meane to haue many good purposes, to make greate promises, and vowes in that distresse? Call to mynde the case of Antiochus in his extremities: what promises of good deeds, what vowes of vertuous lyfe made hee to GOD, vppon condition hee mighte escape, & yet preuayled he nothing therby. All this is spoken not to put them in despaire, whiche are nowe in those last calamities: but to dissuade others from falling into the same: assuring thee (gentle Reader) that the Exod. 2. Mat. 25. Heb 12. 2. Mac. 9

prophet said not without a cause: *Seek*
Esai. 55. *vnto God while he may be found: cal vpon him while he is neere at hande. Nowe is the time acceptable, now is the day of saluation,* sayth
2. Cor. 6 Saint Paule. Nowe is GOD to bee found, and neere at hande to imbrace al them that truely turne vnto him, & make firme resolution of vertuous life hereafter. If we deferre this time: we haue no warraunt that hee wil either cal vs, or receiue vs hereafter: but rather many threats to the contrary, as hath beene shewed. VVherefore I wil ende with this one sentence of S.
Tract. 33. in Ioh. Austen: that Hee is both a careleſſe, and a moſte graceleſſe man, whiche knowing all this, will venture notwithstanding the eternity of his saluation and damnation, vppon the doubtefull euent of his finall repentance.

CHAP. VI.

Of three other impedimentes that hynder menne from resolution: whiche are sloth, negligence, and hardnes of heart.

BEsides all impedimentes whiche hytherto haue beene named, there are yet diuers others to bee founde: if anye man could examyne the

the particular consciences of all suche as doe not resolue. But these three heere mentioned, and to bee handeled in this Chapter, are so publyke and knowne: as I may not passe them ouer; wythout discouering the same: for that, many times men are euil affected, and know not their own dyseases: the onely declaration whereof (to such as are desirous of their owne health) is sufficient to auoyd the danger of the sicknes.

2 First then, the impediment of sloth is a greate and ordinarye lette of resolution to manye menne: but especiallye in ydle and delicate people, whose life hath beene in all ease and reste, and therefore doe perswade them selues that they canne take no payns, nor abide any hardnes, though neuer so fayne they woulde. Of whiche Saint Paule saieth, that *Nise people shall not inherite the kingdome of heauen.* These men will confesse to bee true, as muche and more than is sayde too before: & that they wold also gladly put the same in execution, but that they cannot. Theyr bodies may not beare it: they can take no paynes in their seuerall callinges: and in the general, they cannot fast: they cannot watche: they cannot praye. They can-

Of sloth.

1. Cor. 6

not leaue their disportes, recreations, and merry companions: they shoulde die presently (as they say) with melancholy, if they did it: yet in their hearts they desire (forsooth) that they coulde doe the same, which seeing they cannot, no doubt (say they) God wil accept our good desires. But let thē harkē a little what the scripture saith here of: *Desires do kil the slouthful man* (saith Salomon) *his handes wil not fal to any woorke: al the day long he coueteth and desireth: but he that is iust, wil doe, and wil not cease. Take the slouthful and vnprofitable seruant* (sayeth Christ) *and fling him into vtter darkenesse, where shal be weeping and gnashing of teeth.* And when hee passed by the way and found a fig tree with leaues without fruite, he gaue it presently an euerlasting curse.

Pro. 21.
Mat. 25.
Mat. 12.

Foure effectes of slouth.

3 Of this fountaine of sloth doe proceed many effectes that hinder the slothfull from resolutiō. And the first is, a certain heauines and sleepy drowsinesse, towardes al goodnesse, accordinge as the scripture saieth: *Pigredo mittit soporem:* Sloth doth bring drowsines. For which cause S. Paule saieth: *Surge qui dormis:* Arise thou ỳ art asleep. And Christ crieth out so often: *Videte, Vigilate:* Look about you, and watche. You shal see many men in the world, with

1 *Drowsines.*
Prou. 19
Ephes. 5.
Mar. 13.
Mat. 24. and 25.

with whom if you talke of a cow, or a calf, or a fat oxe, of a peece of groũd, or the like: they can both hear & talk willingly and freshly: but if you reasõ with them of their saluation, & their inheritance in the kingdome of heauen; they answere not at all, but wyll heare, as they were in a dreame. Of these men then saith the wise manne: *How long wilt thou sleepe, O slothfull fellow? when wilt thou rise out of thy dreame? A little yet wilt thou sleep: a little longer wilt thou slumber: a little wilt thou close thy hands together and take rest: and so pouertie shall hasten vpon thee as a running poste, and beggerie as an armed man shal take and possesse thee.* Pro. 6. & 24.

4 The second effect of sloth is fond feare, of pains, & labor, & casting of doubtes where none be, according as the scripture saieth: *Pigrum deiicit timor:* Feare discourageth the slothfull man. And the prophet saith of the like: *They shake for feare, where there is no feare.* These men do frame vnto thẽselues strange imaginations of the seruice of God, & dangerous euents, if they should folow the same. One saith: If I should giue much: it wold without dout make me a begger. Another saith: If I should still imploy my selfe to painfull labour, it would kill me ere long. A third saith: If I shoulde humble my selfe as is re- 2 *Feare.* Pro. 19. Psa. 92.

quired, euery body would treade mee vnder theyr feete. And yet all this is nothing els but sloth, as the Scripture testifieth in these wordes: *Dicit Piger, leo est foris in medio platearum, occidendus sum:* The slothfull man saith sitting stil in his house: Ther is a Lion without: if I shoulde goe out of doores to labor, I should certainely be slain in the midst of the streetes.

Pusillanimitie.

5 A third effect of sloth is, pusillanimitie and faintnesse of heart, wherby the slothfull man is ouerthrowen, and discouraged by euerye little contrarietie or difficultie, whiche hee findeth in vertue, or which hee imagineth to find therin. VVhich ỳ wise mã signifieth when hee saieth: *In lapide luteo lapidatus est piger:* The slothful man is stoned too death with a stone of dirt: that is, he is ouerthrowne with a difficultie of no importance. Againe: *De stercore boum lapidatus est piger*: The slothful man is stoned dead with the donng of oxen: which cõmõly is of matter so soft, as it cã hurt no man.

Eccle. 22 B.

The vulgar translation so readeth: but now it is founde, that therein it misseth the sense of the text in both these places heere alleaged. And yet the matter it selfe is true, though it haue no warrant hence.

Lazines,

6 A fourth effect of sloth is idle lazinesse: whiche wee see in many men that wil talke & consult of this and that,

that, about their amendment, but will execute nothing. VVhich is most fitlye expressed by the holy Ghoste in these words: *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo*: As a doreis tossed in and out, vpon his hinges, so is a slothful man lying lasily vpon his bed. And againe: *Vult, & non vult piger*: A slothfull man will, and will not. That is, he turneth himselfe to & fro in his bed, and betweene willing and nilling he doth nothing. And yet further in another place, the scripture describeth this lazines saying: *The slothfull man putteth his hands vnder his girdle, & will not vouchsafe to lift them vp to his mouth, for that it is painefull.* Pro. 26. Pro. 13. Pro. 19.

7 All these and many moe are the effectes of sloth: but these foure especially, haue I thought good to touche in this place: for that they let and hinder greatly this resolution whiche we talk of, for that he liueth in a slumber and will not heare, or attende to any thing that is said of the life to com, & beside this imagineth fearful matters in the same: And thirdly, is throwen downe by euery little block, that hee findeth in the way: and lastly is so lasie, as he can beare no labor at al: this man (I say) is past hope to bee gained, to any such purpose as we speake for.

8 To

Meanes to remoue ſloth.

8 To remoue therefore this impediment, this ſort of men ought to lay before their eies, the labors of Chriſt, and of his ſaints, the exhortatiõs they vſed to other men, to take like pains: the threates made in ſcripture againſt them which labor not: the condition of our preſent warfare, that requireth trauell: the crowne prepared for it: & the miſerie enſuing vpon idle and lazie people. And finally, if they cannot bear the labor of vertuous life, which indeed is accompanied with ſo many conſolations, as it may not rightfully be called a labour: howe will they abyde the labour and torments of the life to come, which muſt be both intollerable and euerlaſting?

3. The. 3

9 Saint Paule ſayeth of himſelfe and others, to the Theſſalonians: *VVe did not eate our bread of free coſt, when we were with you: but did worke in labour, and wearineſſe both day & night*: therby to giue you an example of imitation: denouncing further vnto you: that *If any man woulde not worke, he ſhould not eate.* Chriſt in his

Mat. 20.

parable ſtill reprehended greeuouſlye thoſe that ſtoode idle, ſaying: *Quid hic ſtatis tota die otioſi*: VVhy doe you ſtand

Iohn. 15

heere all the day idle, and doing nothing? *I am a vine* (ſaith Chriſte) *and my father is an husbandman: euery branch that bea-*

reth

reth not fruite in me, my father wil cut off, and cast into the fire. And in another place: *Cut downe the vnprofitable tree: why doeth it* Luc. 13. *ſtand here, & occupy vp the ground for nothing?* And againe: *The kingdom of heauen is ſubiect to force: & men do gaine it by violence & labor.* Mat. 11. For which cauſe the wiſe man alſo ſaith: *Whatſoeuer thy hand can do in this* Eccle. 9. *life, doe it inſtantly: for after it, there is neither time, nor reaſon, nor wiſdom, or knowlege that we can imploy.* And againe the ſame wiſe man ſaieth: *The lazie hande worketh* Pro. 10. *beggerie to it ſelfe, but the labourſome & valiant hand heapeth vp great riches.* And yet further to the ſame effect: *The ſlothfull* Pro. 20. *manne wil not ſowe in the winter, for that it is cold: and therefore he ſhall beg in the ſommer, and no man ſhall take pitie of him.*

10 All this pertaineth to ſhew, how that this life is a time of labor, and not of idleneſſe: & appointed vnto vs for the attaining of heauen: it is the market wherein we muſt buie: the battel wherein wee muſt fight, and obtaine our crowne: the winter wherein wee muſt ſowe: the day of labour wherin we muſt ſweate, and get our pennie. And hee that paſſeth ouer lazilie this day (as the moſt part of men do) muſt ſuffer eternall pouertie, & need in the life to come: as in the firſt part of this booke more at large hath been declared. Cap. 3.

red. VVherefore the wise man (or rather the holy Ghost by his mouth) giueth eche one of vs, a most vehement admonition, & exhortation in these wordes: *Runne about: make hast: stir vp thy friend: giue no sleepe vnto thine eyes: let not thine eye lids slumber: they skip out as a Doue from the handes of him that holde her: and as a bird out of the hands of the feuler. Go vnto the emmet (thou slothful man) and consider her doings, and learne to bee wise: shee hauing no guide, teacher, or captaine, prouideth meate for her selfe in the sommer, and gathereth together in the harueſt, that, which may serue her to feed vpon in the winter.* By which wordes we are admonished in what order wee ought to behaue our selues in this life, & how diligent & careful we should be in doing of all good workes (as S. Paule also teacheth) considering that, as the emmet laboreth most earnestly in the harueſt time to lay vppe for the winter to come: so we should for the next world: and that slothfulneſſe, to this effect, is the greateſt & most dangerous let that may be. For, as the emmet shoulde die in the winter moste certainely for hunger, if he shuld liue idly in the sommer: so without all doubt they are to suffer extreem need and miſerie in the world to com, who now for sloth do omit to labor.

Pro. 9.

Colos. 1
Rom. 12
Gal. 6.

11 The seconde impediment is called by me in the title of this chapter negligence. But I do vnderstand therby a further matter than commonlye this word importeth. For I doe comprehend vnder the name of negligēce all careles and dissolute people, which take to heart nothing that pertaineth to God or godlinesse, but only attend to worldly affaires, making their saluation, the least part of their cogitations. And vnder this kinde of negligence, is contained both Epicurisme (as Saint Paule noted in some Christians of his daies, who began only to attend to eate and drinke, & to make their bellies their god, as many of our Christians nowe doe) and also a secrete kinde of Atheisme, or denying of God: that is, of denying him in life and behauior, as S. Paule expoundeth it. For albeit these men in wordes doe confesse god, and professe themselues to bee as good Christians as the rest: yet secretely indeed they doe not beleeue God: as their life and doinges do declare. Which thing Ecclesiasticus discouereth plainly, when he saith: *Va dissolutis corde, qui non credunt Deo*: VVo be vnto the dissolute, & careles in heart, which doe not beleeue God. That is, thogh they professe þ they beleeue & trust

Of negligence.

Epicurisme or life of Epicures.

Phil. 3.

Rom. 16.

Titus. 1.

Eccle. 2.

truſt in him: yet by their diſſolute & careles dooinges, they teſtifie that in their hearts they beleeue him not: for that they haue neither care nor cogitation of matters pertaining to him.

Of careles Athieſt.

12 Theſe kinde of menne are thoſe which the ſcripture noteth and deteſteth for plowing with an oxe, and an aſſe togeather: for ſowing their grounde with mingled ſeed: for wearing apparrell of linſie woolley, that is made of flax & wool together. Theſe are they of whom Chriſt ſaieth in the Reuelatiõ: *I would thou were either colde or hot. But for that thou art luke warme, & neither colde nor hot: therefore will I begin to vomit thee out of my mouth.* Theſe are they which can accord all religions togeather, and take vp all controuerſies by only ſaying, that either they are differences of ſmall importance, or els that they appertaine only to learned men to think vpon, & not vnto thẽ. Theſe are they, which can apply themſelues to any companie, to any time, to anye princes pleaſure, for matters of life to come. Theſe menne forbid all talk of ſpirite, religion, or deuotion in their preſence: onely they will haue men, eate, drinke, and bee merrie with thẽ: tell newes of the court, and affaires abroad: ſing, dance, laugh, and play at cards;

Deu. 22.

Apo. 3.

cards: & ſo paſſe ouer this life in leſſe conſideration of God, than the verie heathens did. And hath not the ſcripture reaſon then, in ſaying that theſe men in their heartes and workes are Atheiſts? Yes ſurely. And it may bee prooued by manie rules of Chriſt. As for example: this is one rule ſet downe by himſelfe. *By their fruites yee shall know them:* For ſuch as the tree is within, ſuch is the fruite which that tree ſendeth forth. Againe; *The mouth ſpeaketh from the abundance of the heart,* and conſequently, ſeeing their talke is nothing but of worldly vanities: it is a ſigne there is nothing in their heart but that. And then it followeth alſo by a thirde rule, *Where the treaſure is there is the heart.* And ſo ſeeing their hearts are onely ſet vpon the world: the world is their onely treaſure, and not God. And conſequently, they prefer that before God, as indeed Atheiſts do. Luc. 6. Mat. 12. Mat. 6.

13 This impediment reacheth far and wide at this day: and infinite are the men whiche are intangled therewith: and the cauſe thereof eſpecially is inordinate loue of the world: which bringeth men to hate God, and to conceiue enmitie againſt him as the Apoſtle ſaith: and therfore *The chiefe cauſe of Atheiſm at this day.* 1. Iohn. 2

no

no maruell, though indeede they neither beleeue, nor delite in him. And of all other men, these are the hardest to be reclaimed, and brought to any resolution of amendment: for that they are insensible: and beside that do also flie all meanes, whereby they may be cured. For, as there were smal hope to be conceiued of that patient, which being greeuously sick, should neither feele his disease, nor beleeue that he were distempered; nor abid, to heare of physicke, or physitions, nor accept of any counsel that should be offered, nor admit any talke or cõsultation about his curing: so these men are in more daungerous estate than any other, for that they knowe not their owne danger, but perswading themselues to bee more wise than their neighbours, doe remoone from their cogitations all thinges, whereby their health might bee procured.

A compasion.

The way to cure careles men.

14 The onely way to doe these men good, (if there be any way at al) is to make them know that they are sicke, and in great danger: whiche in our case may be done best (as it seemeth to mee) by giuing them to vnderstand, how farre they are off, from any one peece of true Christianitie, and

and consequently from all hope of saluation that may bee had thereby. God requireth at our hands, that *VVe should loue him, and serue him, VVith all our heart, with all our soule, and with all our strength.* These are the prescript words of God, set downe both in the olde and newe lawe. And howe farre (I pray thee) are these men off from this, which imploy not the halfe of their heart, nor the halfe of their soul, nor the halfe of their strength in Gods seruice, nay, nor the least part thereof. God requireth of vs, that we shoulde make his lawes and precepts our studie, and cogitations: that we should thinke on them continually, and meditate vppon them both day and night, at home, and abroad, early and late, when wee goe to bed, and when we rise in the morning: this is his commandement and there is no dispensation therein. But howe farre are those men from this, which bestow not the thirde part of their thoughts vpon this matter, no not the hundred part, nor scarce once in a yeere do talke thereof? Can these men say they are Christians, or that they beleeue in God?

Deut. 6. Mat. 22. Luc. 10.

Deut. 6. and 11. Iohn 1.

15 Christ making the estimate of things in this life, pronoūced this sentence,

Luc. 10. tence, *Vnum est necessarium:* One onely thing is necessarie; or of necessitie in this world: meaning the diligent and carefull seruice of God. These men finde many thinges necessarie beside this one thing, and this nothing necessarie at all. How farre do they differ then in iudgement from Christ? Christs Apostle saith, that a
1. Ioh. 2. Christian *Must neither loue the world, nor any thing in the worlde.* These men loue nothing else, but that which is of the world. He saieth; that *Whosoeuer is a friend to the worlde, is an enimie to Christ.* These mē are enimies to whosoeuer is not a friend to the worlde. Howe then can these men holde of Christ?
Luc. 18. Christ saith, *We should pray still.* These
Ephes. 5. men pray neuer. Christes Apostle saith, that *Couetousnes, vncleannes, or securitie, should not be so much as once named among Christians.* These men haue no o-
Luc. 21. ther talk but such. Finally, the whole
Mat. 24. course, and canon of scripture run-
Mich. 6. neth, that Christians should be, *Attenti, vigilantes, solliciti, instantes, feruentes,*
Rom. 11. *perseuerantes sine intermissione.* that is, At-
Rom. 12 tent, vigilant, carefull, instant, fer-
Mat. 10. uent, and perseuerant without intermission in the seruice of God. But these mē haue no one of these points nor any degree of any one of the

points; but euerie one the cleane contrary. For they are neither attent to those thinges which appertaine vnto God, nor vigilant, nor solicitous, nor carefull, and much lesse instant and feruent, and least of all perseuerant without intermission: for that they neuer beginne. But on the contrary side, they are careleſſe, negligent, lumpish, remisse, key-colde, peruerse, cõtemning & despising, yea loathing, & abhorring al matters þ appertaine to the mortifying of themselues, and true seruice of God. VVhat part haue these men then in the lot and portion of Christians, beside only the bare name, which profiteth nothing?

16 And this is sufficient to shewe howe great and dangerous an impediment this careles, senseleſſe, and supine negligence is, to the resolution whereof we intreat. For if Christ require to the perfection of this resolution, that whosoeuer once espieth out the treasure hidden in the fielde (that is, the kingdome of heauen, and the right way to come to it) he should presently go and sell all that he hath, and bie the fielde, that is, he shoulde preferre the pursute of this kingdome of heauen, before all the commodities of this life, whatsoeuer, and rather Mat. 13.

ther venture them all, than to omitte this treasure: if Christ (I say) require this, as he doeth, when will these men euer bee brought to this point, which will not giue the least part of their goods to purchase that field, nor go forth of doore to treate the bying thereof, nor will so much as think, or talke of the same, nor allow of him, which shal offer the meanes & waies to compasse it.

17 VVherefore, whosoeuer findeth himselfe in this disease, I would counsell him to read some Chapters of the first part of this booke: especially the third, and fourth, treating of the causes, for which wee were sent into this world: as also the fift of the account, which wee must yeelde to God, of our time here spent: and he shall therby vnderstand (I doubt not) the error, and danger he standeth in, by this damnable negligence wherin he sleepeth, attending onely to those things which are meere vanities, and for which hee came not into this worlde: and passing ouer other matters, without care or cogitation, which onely are of importance, & to haue beene studied, and thought vpon by him.

18 The third and last impediment that

that I purpoſe to handle in this booke, is a certaine affection, or euill diſpoſition in ſome men, called by the ſcriptures, hardnes of heart, or in other words, obſtinacie of minde: wherby a man is ſetled in reſolution, neuer to yeelde from the ſtate of ſinne wherein he liueth, whatſoeuer ſhall, or may be ſaid againſt the ſame. And I haue reſerued this impediment, for the laſt place in this booke, for that it is the laſt, and woorſt of all other impediments diſcouered before, containing all the euill in it ſelfe, that any of the other before rehearſed haue: and adding beſides a moſt wilfull, and malicious reſolution of ſin, quite contrary to that reſolution, which we ſo much indeuor to induce mē vnto.

Of hardnes of heart.

19 This hardnes of hart hath diuers degrees in diuers menne, and in ſome much more greeuous than in others. For ſome are arriued to that high & cheefe obduratiō, which I named before, in ſuch ſorte, as albeit they well know that they are amiſſe; yet for ſom world'ly reſpect or other, they will not yeelde, nor change their courſe. Such was the abduration of ‡ Pilate, though he knewe that hee condemned Chriſt wrongfully: yet, not to

Two degrees of hardnes of heart.

Mat. 27. B.

‡ *It ſeemed to be of weaknes rather, than of ſuch obduration as was in Pharao, or is ſpoken of heere.*

Exo.6.7. to leese the fauour of the Iewes.or in-
8. cur displeasure with his prince, hee
Act. 26. proceeded and gaue sentence against
27. him. This also was the obduration
B. of Pharao, who though hee saw the
In these two also it seemeth rather to haue been ignorance, than obduration. But the example is notablie found in the Priests, Scribes, & Pharisies: who euer opposed themselues against the preaching of Christ, and at the length put him to death. miracles of Moses, and Aaron, and felt the strong hande of God vppon his kingdome: yet not to seeme to be ouercome by such simple people as they were: nor that men should think he would be inforced by any meane to relent, he persеuered still in his wil-full wickednesse, vntill his last and vtter destruction came vppon him. This hardnes of heart was also in king * Agrippa, and Felix gouernour of Iewrie: who, though in their own conscience they thought that S. Paul spake trueth vnto them: yet, not to hazarde their credite in the worlde, they continued still, and perished in their own vanities. And commonly this obduration is in al " persecutors of vertue, and vertuous men, and especially of those that professe the trueth: whom though they see euidently to bee innocent, and to haue the worde of God, and equitie on their side, yet to maintain their estate credit, and fauour in the world, they persist without either mercie or release, vntill God cut them off, in the midst

" Persecutors.

midst of their malice, and furious cogitations.

20 Others there are, who haue not this obduration in so high a degree, as to persist in wickednesse, directly against their own knowledge: but yet they haue it in another sorte: for that they are setled in firme purpose to folowe the trade, which alreadye they haue begun: and will not vnderstand the daungers thereof: but doe seek rather meanes to perswade themselues, and quiet their consciences therein: & nothing is so offensiue vnto thē, as to heare anye thing against the same. Of these men holy Iob saieth: *Dixerunt Deo, recede a nobis, & scientiam viarum tuarum nolumus:* They say to God, departe frō vs, we wil not haue the knowledg of thy waies. And the prophet Dauid yet more expressely: *Their furye is like the fury of serpentes, like vnto cocatrices, that stop their eares, and will not heare the voyce of the inchanter.* By this inchanter he meaneth the holy ghost, which seeketh by al means possible to charm them from the bewitching wherein they stād, called by the wise man. *Fascinatio nugacitatis:* The bewitching of vanity. *But* (as the prophet saith) *they wil not heare, they turne their backes, they stop their eares, to the end they may not vnderstande: they* ~~put~~ *mar theyr*

A second degree of obduration.

Iob. 21.

Psal. 57.

Sap 4.

Zac. h 7

 hearte

hearts as an adamant ſtone, leaſt they ſhould heare Gods Law and be conuerted.

21 The nation of Iewes is peculiarly noted to haue beene alwaies giuen to this greate ſin, as S. Steuen witneſſeth, when hee ſaid vnto their owne faces; *You ſtifnecked Iewes, you haue alwaies reſiſted the holy Ghoſt.* Meaning therby (as Chriſt declareth more at large) that they reſiſted the prophets, & ſaints of God, in whom the holy Ghoſt ſpake vnto them from time to time, for amendement of their life: and for that through the light of knowledge whiche they had by hearing of Gods law, they coulde not in trueth, or ſhewe condemne the thinges, whiche were ſayde, or auoyde the iuſt reprehenſions vſed towarde them: and yet reſolued with themſelues, not to obeye or chaunge the cuſtome of their proceedings: therefore fel they in fine, to perſecute ſharply their reprehendors: wherof the only cauſe was hardneſſe of heart: *Indurauerunt facies ſuas ſupra petram & noluerunt reuerti;* ſaith God by the mouth of Ieremy: They haue hardened their faces aboue the hardnes of a rock & they wil not turne to me. And in another place of the ſame prophete complaineth grieuouſly of this perſenes: *Quare ergo auerſus eſt populus iſte*

The harde harted Iews

Acts. 7.

Mat. 5.
Luc. 11.
13.

Iere. 5.

Iere. 8.

in Ierusalem, auersione contentiosa: And why thē is this people in Ierusalē, reuolted frō me, by so contentious & peruerse an alienatiō, as they wil not heare me any more, &c? & yet again in another place; *Quare morieminī domus Israel?* Why wil you die you house of Israel? why wil you damn your selues? VVhy are you so obstinat, as not to heare: so peruerse, as not to learne: so cruell to your selues, as you wil not knowe the dāgers wherin you liue, nor vnderstād the misery that hangeth ouer you? Eze. 18.

22 Doest thou not imagin (deere brother) that God vseth this kinde of speech not only to the Iewes, but also to many thousand Christians, & perhaps also vnto thy self manie times euery daye: for that thou refusest his good motions and other meanes sent from him, to draw thee to his seruice: thou being resolued not to yeeld thervnto, but to follow thy pursuit, whatsoeuer perswasions shall come to the contrary? Alas, how many Christians be there, who say to god daily (as they did, whom I named before) *Departe from vs, we wil not haue the knowledge of thy waies?* How many be there which abhor to heare good coūsel? Fear & trēble to read good books? Fly & detest the frequentation of godly company, Iob. 21.

leaſt by ſuch occaſions they might be touched in conſcience, conuerted, and ſaued? How many be there, which ſay with thoſe moſt miſerable hard harted men, whereof the prophete ſpeaketh: *Percuſſimus fœdus cum morte, & cum inferno fecimus pactum:* VVe haue ſtricke a league with death, and haue made a bargaine with hel it ſelfe. VVhiche is as muche to ſaye, as if they had ſaide: Trouble vs not, moleſt vs not wyth thy perſuaſions: ſpend not thy words and labour in vaine: talke vnto others who are not yet ſetled: let them take heauen, that it wil: we for our partes are reſolued: wee are at a point: we haue made a bargaine that muſt bee performed, yea though it be with hel, and death euerlaſting.

Eſai. 28.

23 It is a wōderful fury, the obduration of an hard heart: and not without cauſe compared by the prophete (as I ſhewed before) to the wilful fury and rage of ſerpents. And another place of Scripture deſcribeth it thus: *Durus es, & nervus ferreus cervix tua, & frons tua area:* Thou art hardhearted, & thy neck is a ſinow of yron, & thy forehead is of braſſe. VVhat can bee more vehemently ſpoken to expreſſe the hardnes of this mettal? But yet S. Barnarde expreſſeth it more at large in

The deſcription of an hard heart.

Pſal. 75.

Eſai. 48.

thele

theſe wordes: *Quid ergo cor durum*: And what is thē an hard heart? And he anſwereth immediatly: A hard hart is ꝑ, which is neither cut by compunction, nor ſoftened by godlines: nor moued with praiers: nor yeeldeth to threateninge: nor is any thing holpen, but rather hardened, by chaſtening. An hard hearte is that whiche is ingrateful to Gods benefits: diſobedient to his coūſels: made cruell by his iudgementes: diſſolute by his allurements: vnſhamefaſt to filthines: feareleſſe to perils: vncurteous in humane affaires: rechleſſe in matters pertayning to God: forgetful of thinges paſte: negligent in things preſent: improuidēt for things to come. *Lib. 1. de conſid. ad Eug. ca. 2.*

24 By this deſcription of S. Barnard it appeareth, that an hard heart, is almoſt a deſperate and remedileſſe diſeaſe, where it falleth. For what wil you do (ſaith this good father) to amend it? If you lay the grieuouſneſſe of ſin before him: hee is not touched with compunction. If you alleadge him al the reaſons in the world, why we ought to ſerue God, and why we ought not to offend, & diſhonor him: he is not mollified by this conſideration of pietie. If you woulde requeſt him & beſeeche him with teares, euen *The explication of S. Barnards words.*

on your knees: hee is not moued. If you threatē gods wrath againſt him: he yeeldeth nothing therunto. If God ſcourge him indeed: he waxeth furyous, and becōmeth much more harde thā before. If God beſtow benefits on him: he is vngrateful. If he coūſel him for his own ſaluation: he obeieth not. If you tel him of Gods ſecret, and ſeuere iudgements: it driueth him to deſperation, & to more crueltie. If you allure him with Gods mercy: it maketh him diſſolute. If you tel him of his own filthines: he bluſheth not. If you admoniſh him of his perils: he feareth not. If he deale in matters towards men: he is proude & vncurteous. If he deale in matters towards God: he is raſh, light, & contemptuous. Finally, hee forgetteth whatſoeuer hath paſſed before him towards other mē, either in reward of godlines, or in puniſhment of ſinners. For the time preſent, he neglecteth it, nor maketh any account of vſing it to his benefit. And of thinges to come, either of bliſſe, or miſerie, he is vtterly vnprouident: nor wil eſteem therof, lay you them neuer ſo often, or vehemētly before his face. And what way is there then to do this man good?

25 Not without great cauſe ſurely did

did the wise man praye so hartily to God: *Animæ irreuerenti, & infrenatæ ne tradas me:* Deliuer me not ouer (O Lord) vnto a shameles & vnruly soule. That is, vnto a harde, and obstinate hearte. VVherof he giueth the reason in another place, of the same booke: *Cor enim durum habebit male in nouissimo:* For that an hard hart shal bee in an euil case at the last day. Oh that al harde hearted people wold note this reason of scripture! But S. Barnard goeth on, and openeth the terror heereof more fully, when he saith: *Nemo duri cordis salutem vnquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum.* There was neuer yet hard harted man saued, except God by his mercie did take away his stony heart, & giue him a heart of flesshe, according to the prophete. By which words Saint Barnard signifieth, and proueth out of the prophet, that there are two kinds of heartes in men, the one a flesshlie hearte, whiche bleedeth if you but pricke it: that is, it falleth to contrition, repentance, and teares, vpon neuer so smal a check for sin. The other is a stony heart, whiche if you beate & buffet neuer so muche with hāmers, you may assoon break it in pieces, as either bēd it, or make it to

The danger of an hard heart. Eccl. 23.

Eccl. 3.

Li. 1. de concid. c. 1. Eze. 36.

Two kinds of hearts in men with their properties.

bleed. And of these two hearts in this life dependeth all our misery, or felicity for the life to come. For as God when he would take vengeaunce of Pharao, had no more grieuous waye to doe it, then to say: *Indurabo cor Pharaonis*: I will harden the heart of Pharao. That is (as Saint Austen expoundeth) I wil take away my grace, and so permit him to harden his own heart: so when he would shew mercie to Israel, hee had no more forcible meanes to expresse the same, then to say: *I will take away the stony hearte out of your flesh, and giue you a fleshie hearte in steede thereof*. That is, I will take away your hard heart, & giue you a soft heart, that wil be mooued, when it is spoken to. And of al other blessinges, and benefites, which God doth bestow vpon mortal men in this life, this softe and tender heart is one of the greatest: I meane such an hearte as is soone mooued to repentaunce: soone checked and controlled: soone pearced; soone made to bleede: soone styrred to amendment. And on the contrarye parte, there can bee no greater curse, or malediction layde vpon a Christian, than to haue an harde and obstinate hearte, which heapeth euerye day vengeance vnto it selfe, and his mayster also.

Exo. 4. 7 14.
Au. 1. 18 super Exo. & ser. 88. de temp.
Ezec. 36.

Saint

S. Paul saith it is cõpared by the Apostle vnto the ground, which no store of rain can make fruitful, thogh it fal neuer so often vpõ the same: & therefore he pronounceth thereof: *Reproba est, maledicto proxima, cuius consummatio in combustionẽ:* That is, it is reprobate and next dore to maledictiõ, whose end or cõsũmatiõ must be in fire & burning. Acte. 6.

26 VVhich thing being so, no maruel thogh the holy scripture do dehort vs so carefully frõ this obduration & hardnes of hart, as from the most dãgerous, & desparate disease, that possible may fall vpon the christian, being indeede (as the Apostle signifieth) the next dore to reprobation it selfe. Saint Paule therfore cryeth: *Nolite contristari, nolite extinguere spiritum dei:* Do you not make sad, do you not extinguish þ spirit of God, by obduration, by resisting & impugning the same. Againe: *Non obduretur quis ex vobis fallacia peccati*: Let no man bee hard hearted among you through the deceit of sinne. The prophet Dauid also crieth: *Hodie si vocem eius audieritis, nolite obdurare corda vestra:* Euen this day if you wil hear the voice of god calling you to repentance, see you harden not your heartes against him. All which earnest speeches, vsed by Gods holy spirit, do giue vs to vnHeb. 6. Ephe. 4. 1. Thes. 5 Heb. 3. Psal. 94.

derstand, how carefully wee haue to flie this most pestilent infection of an hard heart: which Almightie God by his mercy giue vs grace to do, and indue vs with a tender heart towardes the full obedience of his diuine maiestie: such a soft heart (I say) as the wise mã desired, when he said to God: *Da seruo tuo cor docile*: Giue vnto me thy seruant (O Lord) an hart that is docible, & tractable to bee instructed: such an hart as god himselfe describeth to bee in all thẽ whom he loueth, saying: *Ad quẽ respiciã, nisi ad pauperculum, & contritum corde, & timentem sermones meos?* To whõ will I haue regard or shew my fauor, but vnto the poore & humble of hart, vnto the contrite spirit, and to such as tremble at my speeches?

3. Reg. 3

Esa. 66

27 Behold (deare brother) what an heart God requireth at thy hands? A little poore and humble hart: (for so much importeth the diminutiue *Pauperculus*:) also a contrite hart for thine offences past: & an heart that trẽbleth at euery word that cõmeth to thee frõ God by his ministers. How then wilt thou not feare at so many wordes, & whole discorses as haue been vsed before, for thine awakening; for opening thy perill; for stirring thee to amendmẽt? Howe wilt thou not feare

thē

the threats & iudgemẽts of this great Lord for thy sin? How wilt thou dare to proceed any futher in his displeasure? How wilt thou defer this resolutiõ any longer? Surely the least part of that which hath bin said, might suffice to moue a tender heart, an humble, & contrite spirite, to present resolution & earnest amendment of life. But if al toge ther cãnot moue thee to do the same: I cã say no more, but that thou hast a very hard heart indeede: wh ich I beseech our heauenly father to soften for thy saluation, with the precious hot blood of his only sonne, our Sauiour, who was cõtent to shed it for that effect, vpon the crosse.

The conclusi of this whole booke.

28 And thus nowe hauing saide so much as time permitted me, cõcerning the first generall part required at our hands for our saluation: that is concerning resolution, appointed by any ‡ diuision in the beginning, to bee subiect or matter of this first booke, I wil end here: deferring for a time ẏ performãce of my purpose for the other two bookes " vpon the causes, & reasons set down in an aduertisement to the reader, at the very first entrãce into this book: nothing douting, but if god shall vouchsafe to worke in any mans hart by means of this book, or otherwise this

B.

‡ *As may appeare in my preface to the reade*

B.

" *VVhiche was: for tha either time or health, o libertie did not permit* Phil. 2.

this first point of resolution, the most hard of all other: then wil he also giue meanes to perfect the worke begun of himself, & wil supplie by other waies the two principall partes following: that is, both right beginning, & constant perseuerance, whereunto my other two bookes promised are appointed. It wil not be hard for him þ were once reformed, to finde helpers & instructors ynow, the holy ghost in this case being alwaies at hād: there want not good bookes, & better men (god be glorified for it) in our own cōtrie at this daye, whiche are well able to guid a zealous spirit in the right way to vertue (and yet as I haue promised before) so mean I (by gods most holy help & assistance) to send thee (gentle reader) as my time & abilitie wil permit, the other two bookes also: especially, if it shal please his diuine maiesty to cōfort me therunto, with the gain or good of any one soul, by this which is alreadie done: that is, if I shall conceiue or hope, that any one soule, so dearely purchased by the pretious blood of the sonne of god, shalbe moued to resolution by any thing that is here said: that is, shalbe reclaimed frō the bondage of sin, & restored to the seruice of our maker and redeemer:

which

which is the only end of my writing, as his maieſtie beſt knoweth.

29 And ſurely (gentle reader) though I muſt cõfeſſe that much more might be ſaid for this point of reſolution, thã is here touched by me, or thã any man can wel vtter in any competent kinde of booke or volume: yet am I of opinion, that either theſe reaſons here alleaged are ſufficiẽt, or els nothing will ſuffice, for the conquering of our obſtinacie, & beating downe of our rebellious diſobedience in this pointe. Here thou maieſt ſee the principal argumẽts inducing thee to the ſeruice of God, & deteſtatiõ of vice. Here thou maieſt ſee the cauſe & end why thou waſt created: the occaſion of thy comming hither; the thinges required at thy handes in particular: the account that will bee demaunded of thee: his goodnes towards thee: his watchfulnes ouer thee: his deſire to win thee: his reward if thou do well: his infinit puniſhment, if thou doe euill: his callings: his baits: his allurements to ſaue thee. And on the contrary part, heere are diſcouered vnto thee the vanities & deceits of thoſe impediments, hinderances, or excuſes, which any way might let, ſtay or diſcourage thy reſolution: the feigned difficulties of vertuous

The effect of that which hath been ſaid in this booke.

In the firſt part.

In the ſecond part.

tuous life are remoued: the conceited feares of gods seruice are taken away the alluring flatteries of worldly vanities are opened: the foolish presumption vpon gods mercie: the danger of delay: the dissimulation of sloth: the desperate perill of careles and stonie hearts are declared. VVhat then wilt thou desire more to moue thee? what further argument wilt thou expect to draw thee from vice and wickednes, then all this is?

30 If al this stir thee not, what will stir thee (gentle reader) if when thou hast read this, thou laye downe thy book again, & walke on thy careless life as quietly as before: what hope (I beseech thee) may there bee conceiued of thy saluation? VVilt thou goe to heauen, liuing as thou doest? It is impossible. As soone thou maiest driue God out of heauen, as get thither thy selfe in this kind of life. VVhat then? wilt thou forgo heauen, & yet escape hell too? This is lesse possible, whatsoeuer the Atheistes of this worlde doe perswade thee. VVilt thou deferre the matter, & think of it hereafter? I haue told thee mine opinio hereof before. Thou shalt neuer haue more ability to do it than now, & (it may be) neuer halfe so much again. If thou refuse it now

now: I may greatly feare, þ thou wilte be refused hereafter thy self. There is no way then so good (deare brother) as to do it presently while it is offred. Break from that Tyrant which deteineth thee in seruitude: shake off hys chaines: cut asunder his bōds: run violētly to Christ: which stādeth redy to imbrace thee, with his armes open on the crosse. Make ioyfull all the angels & court of heauen with thy cōuersiō: strike once the stroke with god again: make a māly resolution: say with the old couragious soldier of Iesus Christ S. Ierome: if my father stood weeping on his knees before me, & my mother hanging on my neck behind me: & al my brethrē, sisters, childrē, kinsfolkes howling on euery side to retain me in sinful life with them: I wold fling off my mother to the ground: despise all my kindred: run ouer my father, and tread him vnder my feete, thereby to run to Christ when he calleth me. Luc. 13. *A notable saying of S. Ierom.*

31 Oh that we had such heartes as this seruaunt of God had: suche courage, such manhood, such feruent loue to our master. VVho woulde lie one day in such slauerie as we doe? VVho wold eat husks with the prodigal son among swine, seeing he may returne home, & be so honorably receiued & Luc. 5.

inter-

intertained by his old father; haue ſo good cheere; & banketting; & heare ſo great melodie, ioy, & triumph for his return: I ſay no more herein (deare brother) than thou art aſſured of, by the worde & promiſe of Gods owne mouth: frō which can proceed neither falſhood nor deceit. Returne thē, I beſeech thee: lay hande faſt on his promiſe, who will not faile: run to him now he calleth, whiles thou haſt time: & eſteeme not all this worlde worth a ſtrawe in reſpect of this one act: for ſo ſhalt thou be a moſt happy, & thriſe happie man, and ſhalt bleſſe hereafter the houre & moment that euer thou madeſt this bleſſed reſolutiō: and I for my part (I truſt) ſhall not be voide of ſome portion of thy felicitie. At leaſtwiſe I dout not, but thy holy conuerſiō ſhall treat for me with our cōmon father, who is the God of mercies, for remiſsion of my many ſins, & that I may ſerue, & honor him togeather with thee, all ẏ daies of my life: which ought to bee both our petitions: and therfore in both our names, I beſeech his diuine maieſtie to graunt it to vs: for euer and euer, Amen.

The end of this booke of Reſolution.

A TREATISE TENDING TO Pacification: by laboring thoſe that are our aduerſaries in the cauſe of Religion, *to receiue the Goſpell*, and to ioyne with vs *in profeſſion therof.*

By Edm. Bunny.

Hoſea. 3. 4. 5.

The children of Iſrael ſhall ſit a great while without king, without prince, without ſacrifice, without image, without Ephod, and without Teraphim. But afterward the children of Iſrael ſhalbe conuerted, and ſeeke the Lord their God, and Dauid their king: and in the latter dayes they ſhall worſhippe the Lorde, and his louing kindnes.

The Treatiſe tending to Pacification.

TO perſwade or mooue others to the trueth of Religion, that being as yet by preiudice deceiued, can not perſwade themſelues to be ſo ſhort therof as they are, hath beene, and euer muſt be in all ages ſo needfull an argument, as that many doe gladly beſtow their labour therein. Of which, as other ages haue euer giuen ſufficient teſtimonie, ſo this of ours doeth moſt plentifully witneſſe the ſame: being ſo much more fruitfull and abundant therein, as it hath pleaſed God to bleſſe it with ſo rare and ſingular a light of the trueth, as (to our knowledge) hee neuer yet beſtowed on others. Therefore among vs alſo there are, and thoſe verie many, that haue taken this argument in hande, and haue done ſo well therein, that God is glorified, the church is increaſed, and themſelues haue gotten a reuerend eſtimation among the people of God therby. So cõmeth it to paſſe, that whatſoeuer I ſhall doe therein, according to the ſmall talent that God

God of his goodnes hath beſtowed on me, may ſeeme to be needleſſe, & as it were to come out of ſeaſon, when the Church is ſo wel ſtored alreadie, with ſuch perſwaſion, and others long ſince, ſeeme to themſelues halfe cloied therewith. Neuertheleſſe, ſeeing that nowe I was purpoſed to get foorth this booke of Reſolution that goeth before, which ſo treateth of godlines of life, that (in a manner) it maketh no mention of knowledge or faith (as alſo it appeareth that the authour himſelf was (in ſome things) of a contrary iudgement to vs therein): I thought the caſe it ſelfe to bee ſuch, as that it behooued mee to ſay ſomewhat thereof, as before in the preface I haue declared. The effect whereof is no more but this, firſt: to ſhewe that there is very reaſon why they ſhould ioyne in profeſsion with vs: and then to declare in what ſort to remooue ſuch thinges as moſt doe hinder the weaker ſort. The reaſon why they ought to ioyne in profeſsion with vs, is for that it becommeth and behooueth the Church of God (in many reſpects) to bee at vnitie in it ſelfe, and yet the caſe ſo ſtandeth in this matter, that wee are not able in our profeſsion to yeeld vnto them, but

The principall parts of this Treatiſe.

but they verie well may, and of dutie ought to accorde vnto vs. It becommeth and behoueth the Church of God to bee at vnitie in it selfe, for so many good and substantial causes, that it needeth no confirmation at al: insomuch that it shall not be needfull to bestow any labor in the prooving of it. The other is not so fully concluded of all, and yet notwithstanding we doubt not, but we haue sufficient ground-worke to be perswaded therein as wee are. The reason why we may not yeeld vnto them, is for that there can bee no other account made of the matter, but that the benefite we shoulde get thereby, woulde be very little, and the inconuenience that commeth withal, maruelous great. The benefite that wee shoulde get thereby, seemeth to rest but onely in a certaine perswasion, that we should be in better case, than now we are. For whether we should be so or not, that must needs (as yet) lie in question betwixt vs. But this is very true indeede, that if wee were of their profession, thē shold we be with them perswaded, that our estate were so much the better. And our estate woulde then seeme to bee bettered, both for the certaintie of our salua-

VVhy we may not ioine with them.

VVhat is the benefite that we might seem to get by their profession.

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tion in the worlde to come: and in some thinges that doe concerne this present life. For as touching our saluation, we should account our selues more sure of it, because then wee shoulde imagine our selues to haue the mediation and helpe of Angels, and saintes in heauen, and the benefite of our owne and other mens merites on earth: whereas by the profession that nowe we are off, wee so rest in Iesus Christ alone, that wee seeke for no helpe by any of those. And if Iesus Christ be not onely sufficient to work our saluation (which themselues doe neuer denie) but also sufficient in himselfe, not going out of his owne person for any part of his sufficiencie, but keeping onely to his owne merites and mediation, hauing no respect at all to the mediation or merits of any others (which also I thinke very fewe of them will denie, though when they haue granted it, they are faine somtime ro borrow it again to establish the doctrine of those other helps): what speciall aduantage is it to vs, for to haue any moe besides, when wee haue ynough and ynough onely in him? For although it were not ill to mingle any other with him (which at this present

What benefite wee should haue towards our saluation.

we wil not vrge) yet if it be but more than needeth, it can be no ſpecial benefite to vs. He that hath well dined already can very little be holpen by more plentie of meate, bee it neuer ſo good, and otherwiſe welcome vnto the taſte. Now that Chriſt is ſufficient, euen in himſelf, without the help of any other, if it be not in the ſcripture ſo plainly ſet down and ſo deriued through all antiquitie in the iudgement of any, but that ſtill they will hold it needfull to ſeeke vnto others ſo farre as before they were wont to do: neither will we labour at this preſent to make it plainer. The things that do belong to this preſent life, wherin it might ſeeme our eſtate might be bettered, are of two ſpeciall ſorts, whereof ſome concerne our inward, and one other concerneth our outward gouernement. Our inward comfort may ſeem, might be increaſed vnder that profeſsion, two principall ways. Firſt that then we need not feare the excommunication or curſe of the biſhop of Rome, vnder which we are now, & long haue bin, then for þ they haue a more copious repreſentation (as they take it) of heauenly comforts than we, for that in ſacramentes, and ceremonies they farre exceede vs; and

VVhat benefit we should haue in matters concerning this preſent life. Firſt of inward comfort.

and haue that vſe of images alſo, whereas we haue none at all. Firſt, therfore concerning the Popes curſe, we do not finde it now to be of that force, that heretofore wee thought it to be, neither by the worde of God, neither by experience it ſelfe. And if wee haue little cauſe to feare it, and then(proportionably)feare it as litle, ſurely it were no great pleaſure to any of vs, to bee deliuered from the hurt thereof, that doth not hurt vs, nor from feare of that, whereof wee ſtand in no fear at al. As for ꝑ ſpiritual cenſure of the Church, rightly proceeding againſt any, wee knowe it is to bee feared indeede, of thoſe whom it toucheth. But wee are long ſince perſwaded, that wee can ſo diſtinguiſh betwixt theſe two, that wee neede not take the one for the other. Then as touching thoſe further repreſentations of ſpiritual comfort (ſuch as they are) which they (I grant) haue moe then we, we finde no ſuch ſubſtance in any of them (neither in that they haue both ſacraments, and ceremonies moe than wee, neither in that themſelues alone haue all the images, and wee are vtterly voide of any) but that we may thinke our ſelues to be well

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already, with those that we haue, although of our one sort we haue none at al: and can further hope likewise, that if themselues hadde no mor then wee, their inwarde comforte shoulde bee so muche the greater. For if in the examination of them, it should fal out, that they haue no sufficiēt groūdwoorke in the worde of GOD (as wee are sure, that they haue there no warraunt at all,) then are they but very cold, and desperate comforts, & neuer yeeld any sound comfort at all. For though we are not in any doubt, but that they are in other respectes veryeyll, as they are vsed by them: yet now we say no more but this, that (all thinges considered) wee finde so little comfort in them, that wee neede not thinke the want to be great, now that we are without them: nor that it were any greate benefite, for to obtaine them. The benefite that in outward gouernment we should get thereby, is no more then this, that so wee should be vnder the gouernment of the bishop of Rome: which howe goodit should proue, I am not able certainely to say. But if first we shoulde esteeme thereof by reason, wee may verie wel doubt, that no one man were able to gouern vs wel, that should rule al the

Then of outwarde gouernment.

world besides: notwithstanding al the vnder-magistrates that could bee appointed: and thal although some one man could doe it by his rare and singular wisedom (which notwithstanding were such a thing, as neuer was yet) yet that it were in no wise conuenient for so many, and al the whole to hang vpon one: and suche an one too, as might sometime be so weak a man to beare such a burden, as that manye others vnder his gouernement, might be founde muche more stronger than he. Then if we come vnto experience, and lay before vs in what sort he gouerned vs before, when as hee had vs vnder his gouernement; or in what sort he gouerneth yet, those that abide vnder his obediēce: whither any thing may bee said more hardely or not, as yet I saye not: but surely thus muche we may be bolde to abide by, that in comparison of the gouernment vnder which we are nowe: it were no verye singular benefit to be holpen backe to that other again. So for ought that yet appeareth, we cānot see, that any great benefit coulde come vnto vs, if we should turne to their profession.

VVhat inconuenience might come therby.

2 VVhat inconuenience might come therby, is a thing very hard to be fully gathered, beyng so great, and so diuers

diuers withal, as in our iudgement it seemeth to be. VVhere first of all we cannot like that we shuld be so much depriued of the scriptures themselues, as vnder them we were: partly by the laws þ they made against such as shuld read them, other wise than themselues thought good: & partly, for that they do so much inhibite al translations in our vulgar tongue. VVhich one thing onely we take to boad very much ill, and whatsoeuer after insueth, to come almost only of it. For the inconueniences, that we are perswaded woulde come in thereby, would be, as we take it, many and great: some in matters of religion: others, as touching our ciuile estate here in this life. In matters of religion: firste, wee doubte that our selues should be much therby corrupted, and bee occasion to many others, to fall to the same corruption likewise: then also, that on the consciences of many, there should be laide ouer grieuous burdens. Our selues mighte be corrupted by their profession, two principall waies, in the estimation of Gods goodnes to vs: & in the performance of our duty to him. The goodnes of God toward vs, is infinite: but now we haue to enter no further into the consideration thereof, than

Inconueniences in matters of religion.

to this present purpose doeth appertaine. And that is onelye in these two thinges: first in the worke of our redemption: then, in his prouydence towardes vs in other matters. In the work of our redemption; Christ hath both satisfied for vs to the iustice of God; and therewithall himselfe directeth vs, towards the attaining thereof. In both these poyntes wee doubte very much, that by ioining with them in their profession we shuld be found blasphemous to GOD, and very hurtfull to our owne soules health: firste, in ioyning (and that no further, than their selues doe) eyther the sufferings, or elsse the good workes, of anye of the Sayntes, in heauen, or on earth, with the sufferinges, and merites of Christ: then by helping our selues vnto it, by the mediation of Angels, or Saints, or by the doctrines of men on earth, onely so farre as themselues do it: and not seeking the same alone by the mediation of Christ, and by the writtē word of God. For we take the satisfaction of Christ, his mediation, & word to be such, as that no other satisfaction, mediation, or word can be found any thing meete to be so farre matched withal. Again, we find not, þ the work of redēptiō, that is wrought

How it wer dangerous vn the work of our redemption to bee of that profession with them.

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in Christ, is auayleable to the saluation of any, but onely of those, that so cleaue vnto it, that they vtterlye renoñce al other helps whatsoeuer they are. In the former therfore, we see not how it may be auoided, but that needs we must be found to haue done great dishonor to Christ: in the other we are perswaded, that we shoulde cleane ouerthrow our own saluation. Cõcerning the prouidence of God towards vs in other matters, their profession (we feare) would lead vs somewhat aside: and teache vs to attribute manye of those things that fall out amonge vs, to some other than GOD alone, sometimes vnto creatures as the Angels, and Saintes in heauen, or to the power of man on earth: & somtimes to a fiction of mans deuise, as fate or fortune. And although wee willingly graunt, that in diuers of these, they vse such limitation withal, that it seemeth they would bee loth for to goe ouerfarre therin: yet, going but so farre as they do in their cõmon professiõ, wee see not how wee could auoide it, but that if we should ioyn with thẽ therin, we should be farre amisse perswaded in that cõfortable doctrine of gods most gracious prouidẽce towards vs. In the performance of our duty likewise we

How in the doctrine of Gods prouidence.

How in performance of our duety to God.

do not perceiue, but that we shoulde be very farre wide from that which in truth wee ought to doe. For whereas God only hath made vs, redeemed vs, & giuen vs whatsoeuer wee haue, and therefore we owe al vnto him, & that by Iesus Christ our Lorde: their profession notwithstanding is, to yeelde their thāks & seruice againe (in diuers cases) to some angel or saint, as though that from thē, or by their good means they had receyued the things whiche they haue: VVhereas notwithstanding to make any other mediators in suche respecte, though it bee not with Christ betwixt God and vs, but onely vnder Christe betwixte him and vs, is either directly against, or without the warrant of the worde of God. Then also, although they do not direct our duetie, nor any part thereof to any other then god: yet they teach vs to do vnto him diuers things that we finde not in the written word. VVherin althogh they can assure vs ẏ the church hath so ordeined, yet we see no sufficient warrant therin: when as themselues wil not denie, but that the greatest multitude of the people of God in all ages, haue beene sometime deceiued: and the written woorde both precisely chargeth vs to do nothing to

God

God but what he appointeth, & beſides accurſeth all thoſe that ſet vs a work in any thing els. Thoſe others that might be corrupted by vs, are all thoſe, that by our example ſhuld take occaſion to doe likewiſe: eyther ſuche as preſently liue beſides vs; or the generation that after followeth. For we know by experience of times, that of thoſe that liue together, one doeth caſt his eie to another, euerye nation vnto the people that doth dwel about them, and make the doings of others a rule for them to walke by: and the ſame in the ſeruice of God, as muche (almoſt) as in any thing elſe. Children likewiſe, and the race that ſucceedeth others, do readily followe, as their fore-fathers haue gone before them; for the moſt parte little regarding, whether it bee righte or wrong: but ſufficiently cõtenting themſelues, if they walk but ſo as their anceſtors haue done before. If wee therefore ſhoulde giue an yll example to anye of theſe, eyther in leading them to doe ſuche thinges in the ſeruice of GOD as were offenſiue to him: or elſe no more, but teaching them, in like ſorte to venture, in ſo weightye a matter: howe ſhoulde wee bee able to excuſe our ſelues, but that we haue

How others might bee corrupted by vs.

giuen hē inst cause of offence, in laying suche a stumbling stone in the way, that we see they are disposed to walke? And though by the grace and goodnesse of God, they woulde bee more warie, and not stumble thereat: yet were our faulte nothinge the lesse, and for to be esteemed no lesse than murder before him: as Christe himselfe wee knowe pronounceth an heauie sentence against all those, by whom there commeth offence to anye: that *It were much better for him: that a milstone were hanged about his necke, and he cast into the bottom of the Sea, then to offende the least of them all that beleeue in him.*

What burdens hereby are laid on the consciences of men.

Those heauy burdens that I spake of, which they lay on the consciences of many, are of two sorts: some that appertayne generally to all: and others that appertaine properlye to some. Those that appertain generally to al, are first those heaps of traditions and ceremonies whiche they haue aboundantly laid vpon al men calling them the traditions of the church, & teach, that al are bound of conscience inuiolably to keepe and obserue them euery one. Of whiche sorte, though some bee sorted vnto certaine principall feastes and times of the yeere: yet others there are, that so commonlye

Traditions.

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hant euery week,&almoſt euery day: & are ſo plentifully powred out,thorow out our whole life, almoſt in all things that we are to take in hād,that it is not poſsible for any to walk vprightly therein,nor euer ſufficienrly to attend the greater things of the lawe of God. Then alſo it is an heauie burden,that al men are bound,ſo to confeſſe as they require, both for that they muſt diſcloſe vnto them the very ſecretes of their heartes,and are boūd to reckon vp all their ſinnes, ſo farre as poſsibly they can remember: elſe that they are excluded from all hope of forgiue neſſe. VVhereof the one is very grieuous,and abhorring the nature of the beſt mē that are:the other more than any man can at any time finde, that he hath done fully indeed: both which are vnknown to ꝑ word of God (and therefore needles) and yeeld no way of forgiueneſſe at all: but only a way to torment the parties and for themſelues to practiſe vppon. Theſe that are more proper to ſome, are caſt vpon them diuerſly:ſomtimes vpon ſome ſpeciall occaſion:ſomtimes by reaſon of that kind of life that the parties are entred into. Of the firſt I note but one: that is,the burden that they lay vpon thoſe,which haue con-

Auricular confeſsion.

Penance.

fessed their sinnes vnto them, whiche commonly they call penance,& euer lightly hath one of these faultes:eyther that the penance it self is wrong (being for the most part)either rigorous or friuolous, or els that the parties are taught to seeke out forgiuenes therin. Of that which is cast vpon others, by reason of the trade of life, that they are entred into, I note these two principal branches? First, those obseruances that they bind their regulars too: then the vow of single life, wherunto they bind their whole clergie,& certain others neere to that order. The former of whiche(omitting to speake of the worst of it) yeeldeth naught els but a fruitles labor, such as God neuer accepteth for any part of his seruice at all, & yet oftimes very tedious & painfull in it self,if they follow their rule indeed,& coast not ouer some neerer way:the other is full of foule pollutions without,& intollerable burnings within, such as all forced virginitie hath euer yelded.

Rules of their obseruants:

What inconueniences woulde come in thereby as touching our ciuill affaire.

3 but in matters of religion(it may be)the controuersies seem so doutful, þ we cānot charge them with any such inconuenience on their side, but that in their iudgement they thinke themselues able too turne it ouer to vs a-

gaine,

gaine, as easily as we did lay it to their charge before. And we also will bee content, to set by religiõ for a season, and all matters of faith whatsoeuer, as if in that respect there were no inconuenience at all to bee feared: and now consider those things alone, that doe concerne our ciuile estate here in this life: not perswading our selues to the contrary, but that diuers there are, that would be content to ioyne with them matters of religion, if thereby they shoulde bring to themselues no inconuenience in this. For diuers in deede doe not so much respect religion, or looke not so narrowly to the diuersitie of these professions, but that they can bee reasonably well content with either, if in other thinges they haue their minds cõtented. Be it therfore, that whatsoeuer their professiõ bee, yet shall they haue many of those that nowe are with vs to ioyne with thẽ, if in this point ther be found no lawful impedimẽt or matter to stay thẽ: but here, euẽ at the first, appeareth a mightie let: which is, that no man (wee think) can be of that profession, vnlesse he be vnder ỹ gouernment to. Coulde theyr Churche and Courte bee sundred: could their religion & regiment bee parted, the one from the

the other, then in deede I thinke that (with many) much might bee done: but whēas these go so close together, ꝑ no man can professe the one, but that he must be vnder the other, that goeth (as wee take it) somewhat harde with manie, that otherwise would find no scruple at all. And two thinges there be, wherein we thinke we haue verye good cause to find our selues grieued in that respect, one that they extende the authoritie thereof, so farre foorth as they are wont to do: the other, that they will seeme to doe it vppon suche ground as they pretend. They stretch out their autority we think ouer far: first, against all those that are in soueraigne authoritie in their own seueral countries or kingdomes: then against all other inferior persons generally. VVith princes, and those that are in highest place in their seuerall states, we thinke they are a great deale too bold, both in abasing them so much as they doe: and that they doe so muche intermeddle in the gouernmēt of thē-selues, and their people. They abase them (we think) ouer far: whē as they aduance themselues aboue them: and make those that are the Lordes annointed, to do other seruile obeysance vnto them. Howe muche higher then

Abuse of their authority against soueraigne magistrates

kinges,

kings & princes, & the greateſt ſtates of Chriſtendome beſides, the biſhops of Rome haue claimed to be, and according (when opportunitie hath ſerued) haue taken vpō thē, is a thing ſo very manifeſt, ℔ I need not ſtay there vpon: eſpecially when as the remembrance thereof is ſuch, as I thinke many of themſelues are loth to heare of, and ſo might bee ſomewhat irkſome vnto them. And againe how far they haue made the greateſt potentates that are: not ſo much to ſubmit as to caſt downe (in moſt ſeruile & abiecte maner) themſelues before them: ſo oft as they were faine to ſeek vnto them, is likewiſe ſo commonly known, and ſo bitter withall, that they doe not much vrge vs too call the ſame to remembrance againe. In matters of gouernment they meddle too far, ſometime at home: but eſpecially & chiefly abroad. At home they meddle too far in matters of gouernmente, when as they take vppon them more than appertaineth to the office of a biſhop, ouerruling the ſtates of Italie as they thinke good: inhibiting them to doe otherwiſe than ſtandeth with their pleaſure, & inioyning them to doe, as they preſcribe. Abrode we think they intermedle too too far, not only when they,

Abuſe of their authoritie with others.

At home.

Abroad.

they deale in ciuile causes: but whensoeuer they meddle with ecclesiastical also by the way of authoritie, taking vpon them to commaunde. But nowe to keepe onely to that, whereby they trouble our ciuile estate, we do thinke they are ouer greeuous, & that beyõd all equitie & right, both to those that willingly take in good part whatsoeuer the Pope doeth vnto them: & to those likewise, that somtimes vse their owne liberty. For as for those that remain in ful obedience vnto him, both he frameth them to gouerne as pleaseth him: & besides that hee erecteth his own seat aboue theirs, that so ther may bee a ready way, still to appeale frõ them vnto him, & to doe in their states whatsoeuer els hee thynketh good. As for those þ more freely vse their own authoritie, with them ofttimes hath hee dealte more roughly: accursing their persons, interdicting their land: and arming their own subiectes against them. VVith inferiour persons, yea, & with all generally, the Pope (as we take it) dealeth too hardly, when either he traileth them so far from home, in very combersom, chargable, & dangerous iourneies, either in the way of penaunce, to the holye land, to S. Peters in Rome, or to some such

Ouer his friends.

Against those that withdrawe themselues from his gouernment.

Trailing them forth into chargable & dangerous iourneies.

ſuch like: or to followe their ſutes in law before him as in many caſes hee did, and yet doth: or els at home doth impoſe vpon them thoſe greeuous exactions that he is accuſtomed to doe, vtterly beyond al meaſure and mean: or in thoſe places that are for paſtors to ſet Italians to reape the commoditie that commeth thereby, that neuer ſo muche as come at their charge, or, beeing of a ſtraunge language themſelues, canne doe no good when they come there, vnleſſe it be to practiſe for him. Concerning the ground work, whereupon they will ſeeme to builde their doings in all ſuch caſes, that doe we finde (in our iudgemente) ſo verie weak, that althogh it be grief enough to be ſo piched by ꝑ vſurpatiõ, as within freſh remembrance we were: yet is this no ſmall increaſe of the ſame, that they will needes go about to beare vs downe, that the grounde that they ſtand on, are very ſounde, ſubſtantial, and firme. For (by their patience) what may wee thynke? May anye ſuppoſe, that they them ſelues are ſo perſuded? Italian heads (indeede wee finde) are of deepe deuiſe: but it wold greeue the ſimpleſt of all, too bee ſo verye plainely illuded, in ſo weightie matters. For the grounds they pre-

Greeuous exactions.

Outlandiſh paſtors.

Vpon what ground they doe theſe things.

tend

tend these two thinges: that such authoritie should of right appertaine to the bishop of Rome: and that accordingly he hath been in possession of it. That it shoulde belong vnto him, sometimes they alleage some reason for it: but for the most part authoritie only. Their reason is, that it is expedient, and very needfull it should so be. But first they should haue considered, whether it had been possible, or not, for the whole world to be kept vnder the soueraine authoritie of any one. Their authorities they bring, partlye out of the worde of God: but chiefly out of certaine councels, and fathers. For their possessions they alleage Cōstantines gifte: and certaine practises of their owne, that haue been since of later time. Al which things are so very wel knowne, that I neede not poynt vnto them. But are these so firme, and substantiall grounde workes, as they would seeme to thinke that they are? Let them bee of what value they can be: we can hardly bee perswaded, but that many of those that did first alleage any of these, did it for that they were disposed to abuse the simplicitie of many others. So wee see the force of this inconuenience too bee verye sore: and wee finde no cause to condescend

condescende thereunto, but rather, that wee are very fowlie abused, in those causes that are alledged. And then, what reasons haue they so forcible to perswade any to bee of their Church, when as therewithall they must needs be vnder their court likewise, which is so irksome and greeuous a thing. Vnlesse we may hope that they would be content, to allow vs to bee of their profession, and yet notwithstanding free from their gouernment. Of which (I thinke) we may very well doubt, for that as yet we doe not see them to grant that libertie to any other. Insomuch, that as it was saide of Herod, after that his owne childe also was slaine in that slaughter of other infantes that hee procured, that it was better to be his pig, thã his child, so may it (we think) in this respect as truely be said, that it is better to be none of Popes friends, to inioy this freedome that nowe we haue, than with his friendes to haue it denyed, and to be in such bondage thereby as they are.

What benefite they should haue by our profession.

4 If nowe we come to our owne profession, I trust that it may soone appeere to be the better in many respects: insomuch that if they would condescend vnto vs, the benefite that they

they should reape thereby, should be very great, the inconuenience, but very little. And to follow the same order, that before I haue done in the other, first as touching the scriptures, themselues may see, that wee goe not about to holde them from any: but our selues doe turne them into our owne vulgar tongue. Neither do we tie them vnto any one trãslation, but send them to the fountaine, and first original: and doing therein our selues so well as wee can (euerie one as hee is able) imbrace and reuerence the labours of others, whome wee see to be learned indeede, and faithfully to labor therein. So we impart the scriptures to all, and labor to make them fully knowne in euery point, to the vttermost that wee are able. Then concerning those principall matters, that out of the scriptures we deliuer to others: first, thus much may bee said generally, that whosoeuer shall ioyne themselues to vs, may therein account themselues the safer; for that it cannot be denied, but that we keep more precisely, than our aduersaries do, to the written word. To come to particulars: first, as touching matters of religion, it is very cleere, that we cleaue to none other work of redemp-

The vse of scripture.

We keepe more precisely to the writtē word than our aduersaries do.

demption, but onely to that, which God hath wrought in Iesus Christ: and so we cleaue vnto it alone, that we seek no helpe at all of Angel, or saint in heauen, of our owne or other mens merites on earth. If then there be any aduantage at all, to those that do more truly cleaue to Christ alone for the whole work of their redemption: and then it bee euident withal, that those which do so cleaue thereunto, as that they seeke to none other at all, doe it more truely than those that somewhat seeke vnto others: whatsoeuer aduantage is thereby to be had, it must needs be neerer to vs than it is vnto them. And if any there can be found, that do more abandon all other meanes in heauen and earth than we doe, we must pronounce against our selues, that in that respect they also are neerer to this aduantage than we. But betwixt our aduersaries and vs, there is such ods in this matter, but ℔ it may very soone be found, whereunto the aduantage doth rather incline. So likewise in the doctrine of Gods prouidence, because wee are taught by the worde of God, that he onely doth all things himselfe alone, and that there is none other but hee, that all others are not at all, but only

In the work of our redemption.

In the doctrine of Gods prouidence.

in

in him, that of him, and by him, and in him are all thinges: therefore it cannot but be the sure side for to ascribe all vnto God, whatsoeuer is done here in the world, and nothing at all to destinie, or chance, or to any creature in heauen or earth. For as for that, which is indeede the strongest that they haue against this point of doctrine, that so we should seeme to hold, that God were some author of sinne, we hold it not, neither can it follow thereupon. VVee knowe that God is verie well able to cleere himselfe: and we our selues in some good measure doe see, howe he may verie easely do it: distinguishing betwixt the deede it selfe, which is euer good, and of God, and the qualitie thereof, which sometimes is infected by Sathan with euil. Concerning the worshippe due vnto God, admit that such worshippe might also be giuen to others than God, without offence to his maiestie and vnto him in the way of worshippe, such things as we thinke would please him well: yet is it the surer way by farre, seeing we haue (as yet) no expresse word of God to giue such honor to any other, we should not doe it, and seeing wee haue the word of God very directly, to do nothing

In the worship of god.

thing to him, but that which himselfe by his word requireth, we shold in like sort doe nothing to him, but whatsoeuer wee see in the scriptures required, till wee see some other besides, to bee the vndoubted worde of God likewise, and to require those things that wee would bee doing to him. And this latter, not onely to auoide the offence of Gods maiestie: but also to auoide the mispending of our time in such workes, as are needles, or at least vncertaine, while wee might occupie our selues in such, as we know to be sound indeed. In all which, the cleerer that we keepe our selues out of danger, the lesse shal we indaunger others. For neither can those that liue besides vs, take of vs any euill example in that respect: neither doe wee leaue to the generation that is to come, any offence at al by those our doings. But on the other side, we haue taught them by our example, to be very careful in all such matters, and to keepe their profession from all corruption, and steine of this world. VVhich surely is a singular comfort to the hart of man: who calling to minde how he hath liued, may iustly reioyce, if he plainly finde that he hath beene so carefull of the glorie

Safer from giuing offence to others.

glorie of God, and of the saluation of himselfe and others, that in those matters he hath euer endeuored to auoyde all offence, and to leaue vnto al a good example to do the like. Last of all concerning those burdens that they are woont so plentifully to lay on the consciences of others, our Christian profession doeth ridde vs from those, & al such like. For first as touching those traditions and obseruations that they lay on all generally, seeing the word of God doth therefore acquite vs of all other affaires, to the end, that we should better attend his seruice: we in like sort, that would gladly do our seruice to God, should therfore count it a special benefite to be deliuered from al such busines and works of others, as any way may incumber our labor therin. Confession is a thing very incident to all that are true beleeuers indeede: but (so farre as the worde of God requireth) it is onely vnto God, in such things as are onely betwixt God and vs, and not to any other, but onely when as either on our parts we neede counsell, or else on the behalfe of others wee neede to take away the offence, either done to the whole congregation, or else to any seuerall person. Otherwise

Freer from those burdens.

Their confession.

therwiſe to bee founde to reckon vp our ſins to another, and to reckon the all, or elſe to bee allowed no hope of forgiuenes: neither is that by the worde of God required, and it is ſo diſcomfortable beſides, that we may be heartily glad to be rid, both of the cumber, and vanitie of it. Their penance was oft times very hard, verie daungerous vnto our liues, or verie chargeable vnto our eſtate, and yet could neuer yeeld any ſound comfort at all: and therefore it is the greater benefite, for to be rid of ſo heauie and fruitles a burden. As for thoſe that remaine, the rules of their ſeueral orders, and the inforcement of ſingle life to the clergie, the one of them was ſo needles a labor, the other an occaſion to ſo great iniquitie, that we may iuſtly account it a ſpeciall bleſſing for to bee deliuered from them. In the place of all which, if we haue that, which in euerie kind is more agreeable to the worde of God, then haue we a double aduantage therby: both for that wee are deliuered from that which is wrong; and are reſtored (at leaſt ſomewhat neerer) vnto our ancient right againe. And ſurely (we thinke) we cannot bee charged, but that we do allow al thoſe works, tradi-

Their penance.

Their obſeruances and forced chaſtitie.

traditions, and ceremonies, that are by the written word to vs commended. If in other things we vse the libertie that God hath giuen vs, although that therein wee may bee charged, in diuers things, not so much to esteeme of certaine traditions of the Church, as themselues doe, or woulde thinke that wee should: yet notwithstanding those thinges are of such nature, as that seeing God hath left vs our libertie in them, it may thereby seeme, both that we are excuseable therin, and that God would haue no bodies conscience clogged withall. So our profession yeeldeth this benefite, which theirs doth not, that the auncient faith is kept more pure from other mixtures, and the consciences of men more freed from the venturous ordinances of humane wisdome.

What benefit they might haue by our profession, as touching their ciuile estate.

5 In those thinges that concerne their ciuile estate heere in this life, we thinke their aduantage should bee so manifest, as that themselues might very easily espie the same, and willingly acknowledge it, as occasion is offered. And this do we thinke, they might espie first in their owne experience nowe; and then by good reasons besides. The experience of these

daies doth plainly witneſſe, that God is marueilous gratious too thoſe that profeſſe the Goſpell, & labor to reform their wandrings therby: eſpecially in this countrey of ours, whiche hath now inioyed theſe many yeres, the moſt peaceable and the moſt bleſſed time, that euer it can be found to haue had ſince that the land was firſt inhabited. And no matter at all, thogh many of them that are our aduerſaries, are in wilful banishment abroad, or els reſtrained of ſome part of their liberty at home For though thēſelues be not partakers of any ſuche ſpeciall bleſſednes: yet notwithſtanding they might if they wold (as others of their fellowes are) reſeruing their conſciences to themſelues, and conforming their outward demeanor no further, than is needful for the common tranquility of all, and as themſelues might lawfully do (as wel as their fellowes) without impeachment to the ſubſtāce of their profeſſiō. And were not their friendes partakers of it, and that in large and plentifull manner, neyther could thoſe that are of the Seminaries abroad, nor thoſe that are in priſon at home, liue ſo delicately, and haue thinges at pleaſure ſo muche as they haue: much leſſe be made richer therby

VVhich they maye ſee in their own experience.

Insomuch that euen in their exile and imprisonment too, the beames of this sunne that now I speake of, do reache vnto them so plentifully, that they are very warme thereby: and may not denie, that in the greatest miserie that they haue, they finde verye good, and large tokens, that this lande is blessed indeed. The reasons that I speake of, are specially two: one of them grounded on the goodnesse of God: the other on the nature of that kind of gouernement that wee haue among vs.

Then also by diuers good reasons.

First of the goodnes of God.

Concerning the former, it is known well inough, that God is euer prone of himselfe, to doe good vnto those, that seek the aduancement of his glorie. And howsoeuer it be with others, that either are enimies, or but sorrie friends to the Gospel; yet shal it surely goe well with those, that sincerely are bent to aduaunce the same. Howsoeuer it bee with the residue of the children of Israel, yet the tribe of Iuda shal not be wrapped in the like cōfusion with others; but euer be more safely preserued, and more comfortably gouerned, vntill the comming of Christ himselfe. In other places may wee see the people groning vnder their burdens; al on heapes, and clean out of order; yea, and verie often

their

their cities distroyed, the people slain, the country laid waste. & the Princes themselues vtterly shakē out of their thrones. But (God be thanked) there is a better, and a more comfortable shewe in this age of ours, among all those that professe the Gospell: while others are exceedingly troubled in the depth of the sea, these are in safe and quiet harbor. Let the kingdome of God, and the righteousnes thereof be cheefly regarded; and al things elsse wil insue therupō, to the ful contētatiō of our harts desire. In þ nature of the gouernment that is among vs, we finde two principal thinges: that wee are gouerned by one of our own natiō: & that we are gouerned at home in our owne countrey. For in þ that one of our owne nation is euer in soueraigne authority amongst vs, it is a speciall benefit to vs in these 2. points: first that such are wont to gouern, among their natural subiects, a greate deale more mildly, and more fauourably than either others would do, or themselues either in other places. Prouinces of forrein parts of kingdoms, are euer kepte more hardly vnder, thā those þ are in the inward parts therof, if the princes be of one & the selfsame nation with the people themselues.

Then of the nature of our manner of gouernment.

For that we are gouerned by one of our own nation.

For princes that are farre distãt some parts of their kingdoms, are not wel able to hold those partes in ful subiection, but only by rough & hard dealing. So commeth it to passe that they suffer none of themselues to be in any speciall authoritye among them: and besides that, restrayne their liberties: drie them with exactions: and do (vpon euerye small occasion) verie sore executions of them. Of al which wee had experience, vnder the bishoppe of Rome his gouernment here. Then also wheras it is the maner of princes to impose paiments vpon their subiects, as oft times it is needful to doe, to the common vse of them all: it is no hard matter with subiectes: willingly to part with suche paimentes, so long as they goe not out of the realme to the maintenance of forrein power, but are imploied, to the honor and defence of themselues at home. VVhereas if our treasure were carried forth, and then imploied against our selues (as heeretofore verye ofte hath beene seene) it were no maruell if the people were very loth to make those paimẽts: whẽ as euen now the remembrãce of such vnreasonable exactions before, doeth make the iustest paimẽts that are, somwhat irksome somtimes vnto the people

ple, on whom they are laid. In that we are gouerned at home in our countrey, that also is a singular benefite, whereas otherwise by appeales. & in diuers other cases, many were fayne to goe vnto Rome to followe theyr suites. In which one thing there were two discommodities that are verye great; one to the hinderance of iustice; the other to the discommoditie of the parties besides. Iustice must needs be hindred thereby, for that there could be (so farre off) no sufficient knowledg of the matter in many cases: and very harde, safely to carrie the proceedings of the courtes here, or whatsoeuer other recordes were needefull beside. Again, needes must it bee to a further discommodity of the parties, both because it could not be, but both a dāgerous, and a chargeable iourney for themselues, and such as they shoulde need to haue with them: & very hurtful vnto their owne priuate affaires at home, by meanes of their so long absence abroad.

For that we are gouerned at home in our own countrey.

6 The inconuenience that thereby they should sustain, was (as I said) but very litle: and surely it is so little inconuenience that deed, that hardly it may be thought anye at all. But whatsoeuer it is, it is meet, that it be set down, that so the iudge-

VVhat is the inconuenience that they should haue by our profession.

iudgement of the whole, maye better proceed. VVhatsoeuer inconuenience therfore it is, that may come vnto thē thereby, either it toucheth (as I do take it) the cause it selfe, or els their person. If it touch the cause, it is either appertayning to religion: or els vnto theyr ciuile estate. In religion, the trueth is, that they shal not haue in our profession that variety of wayes, or helpes, that otherwise they suppose that they haue in their owne. For with vs they shoulde haue no help at al in the martyrdom, bloodshedding, or suffering of any saint, or of their own, to satisfy the iustice of God for their sins: nor the good works that themselues or others haue wrought, for to merit the kingdome of God. For these thinges should they haue with vs, no helpe at al: but only the sufferings, and merits of Christe. If they thinke this same would be some derogation to the sufferings and merits of Saintes: and a great discouragement vnto all sortes, either to suffer, or to do good works: whatsoeuer I could say therevnto, to shew that they need not so to gather, yet at this present I say no more but this: that whether this be any inconueniēce, or not, such as it is, they should indeed light vpō it, if they ioined with vs.

No such varietye of helps with vs (as they haue amōg themselues) in matters of religion.

vs. So likewise in diuers other matters that hāg thervpō,& are as necessary helps therunto, they would haue some want both in heauen, and earth, of that which now they suppose with themselues that they haue. For in heauen they should haue none at al, either to help them, but only God: or to be a mediator for them to God, but onely Christ: & as for any betwixt them & Christ, the trueth is, that we shoulde allowe them none. In earth likewise needs must they leese a great parte of their direction and comfort. For with vs they should haue no other direction, either of the heathen, or of the fathers of the churche, whether it were but one by himselfe, or moe together, but onely the written worde of God, absolutely, or without limitation: & the wisedom or learning of all the rest, only so farre as may be groūded on the written word. And whatsoeuer comfort they haue in their sacramens: (hauing at least 5. moe than we) or els in any of their representations of comfortable thinges, wherein they do very muche exceede, both in their images, and manye ceremonies: besides: that (I saye) must they be content to part withal, if they will bee of our profession: and therewithal con-

tent themselues, with the two Sacramentes onely: with few of their ceremonies: & with none of their images at al. In such things as belong to their ciuil estate, the inconueniences, that are, doe either touch all generally: or els some one sort of them more then others. That which toucheth all generally, is (to my knoweledge) no more but this, that so they might seem to be in daunger, not to bee gouerned well, when as so they should not haue anye one on earth, to holde altogether in one. And indeed, if it bee needfull, to haue al countries, kingdoms, & nations to be holden together in one, by some one manne heere on earth, that should bee soueraigne ouer all others: then it cannot bee denied, but that in our profession, that inconuenience needes muste they haue. That whiche toucheth some sorts of them more thā others, is diuers: some that goeth against their credit: and some that hindreth much of their profit. The credit of many of them wold indeed be touched, for that they should not bee able by our profession, to win that credite with the common multitude, as they may be able by theirs: and that in two principal points. First, their vowing of single life, and excluding all others that

What inconueniences they should haue in their ciuile estate.

No one head ouer all.

No such credit to them selues with the common sort.

that would not, both frō their prieſthood, and from diuers functions beſides of ſpeciall credite. For by this they might both haue greater opinion of holines with many: & be in better account of houſe keeping beſides, as not hauing, as no wife, ſo likewiſe no children, nor concubine neither, whereō to beſtow ſuch things as they had. And it is very true, that ſo doing, & that in ſuch ſort as many of them did vſe it, they might keep better houſes a great deale, for becauſe that that way they were oft times at much leſſe charges, than thoſe that are married can attain vnto: both becauſe diuers of them, neither had any children indeed, nor kept any concubine, but did their indeuour truely to obſerue their vow: the reſidue that had either concubines at the leaſt, or els both concubines & children too, yet were they not at ſuch charges with thē, as marriage requireth, neither yet wold they: for that by their more glorious houſe keeping, they ſawe that they hadde a readie way, thereby to ſtop manye of thoſe mouthes, that otherwiſe for incontinencie woulde bee open againſt them. The other is, that they were ſo diligent in outwarde ceremonies and obſeruatiōs: ſome of them making a

great shew of holynes towards God: others, of some terrible streightnes of life. Both which, doe indeed breede a great estimation among the common people, & are of such force, that sometimes they haue made not onely Iohn Baptist, but the Pharisees also, to bee of better account than Christ, because he vsed his libertie and freedom in such cases: and liued (for suche outwarde matters) more like to the common sort, than they. Concerning the profite that many of them haue thereby, it is very true, it woulde decay: as namely with those that are either officers, or artificers, that belong thereunto: or but in prison (for their conscience sake as they call it) vppon the aduantage. For indeede it cannot be denied, but that many of them doe liue thereby: as massing priestes, confessors, friers, singing men, organistes, waxchaundlers, image makers, bell founders, and such like: and a great number of officers besides All which should bee to seeke (at least in respect of their former way of aduantage) if that they should turne vnto vs. Their person I take too bee touched onely in this: that of many they shoulde bee taken for inconstant, and such as had lightly turned from their former profession:

feſsion: and it ſhould be laid to their charge by ſom, that if they were right now, then were they wrong before, & ſo conſequently had deceiued many ꝑ houng vpon them. VVhich indeede could not be auoided (would they neuer ſo faine) if any of them ſhoulde turne vnto vs. And ſo wee denie not, but ꝑ all theſe inconueniences, ſuch as they are, would hang vpon ſuch alteration of their profeſsion.

7 But becauſe I ſaid they were litle or none at all, it ſhall be good now to run ouer them briefly again, & to ſee how it may appeare, that they neede not to ſtand in feare of any of theſe. And firſt as touching thoſe that doe hang on religion it ſelfe, we take it to be no inconuenience at all, to bee excluded all other helpes: and nothing doubt, but that by the ſufferings and merites of Chriſt, wee ſhall finde the iuſtice of God fully ſatisfied, both too the auoiding of euerlaſting iudgemēt and to the obtaining of life eternall. Neither doe we thinke that it can bee found to bee any diſgrace at all to the ſufferinges & merites of ſaints, to ſet thē aſide in the worke of our redēption: when as notwithſtanding wee doe eſteem of thē ſtill, both as notable ornamēts in ꝑ church of Chriſt: & as worthie

That theſe aforeſaid inconueniences are very litle, or none at all.

No inconuenience, to be excluded all other helps.

No diſgrace to the honor of ſaints, to ſet them by in the worke of our redemption.

worthie examples for vs to followe. So likewise that wee stand in no accoũt of help by any of thẽ, whẽ as we count of all sufficiencie in God alone, by Iesus Christ, we see not, how there can bee any want thereby: and haning therin a delicate feast, we cannot in any wise haue any stomacke, to the scraps and crustes of a beggers poke, be ỹ mã himself neuer so honest, or his poke and his scraps neuer so cleane. And as for any other mediatour betwixt God & vs, we are sure enough, that we safely holde, that neither doe we need any other: neither is there anie other in heauen or earth, in such sort qualified: as that hee can bee in any wise meet, to such a purpose: nor so minded, as that he woulde. As for any betwixt Christ and vs, wee think it great dishonour vnto him, after that being very God, he hath so farre abased himself as to be man for our sakes and in that his manhood suffered for vs such thinges as he hath: now to cal his goodnes towards vs in to any such doubt, as to conceiue that it should be needfull, or at the least that it were not amisse to haue some mediator to him. And if it be not for any need or doubt of his goodnes: but only of reuerence: that reuerence (thinke we) is

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no reuerence at al: but a faithles ſtarting aſide, proceeding from a conſcience that beeing guilty, neuertheleſſe cannot repent, & thereupon ſteppeth aſide from the preſence of him whom it feareth. Their direction alſo that ſhould wholy reſt vppon the written worde alone, we take it to be ſo verie ſufficient towardes that purpoſe for which we need it, that we need none other beſides: being alredie by the authoritie of the word it ſelfe ſo plainly giuen to vnderſtande, that the ſcriptures onely are ſufficient to teache all truth, and to conuince all error: to rebuke all vice, & to inſtruct in all godlines: that a Chriſtian may be perfected thereby, & fully prepared to euery good worke. The comfort that they haue in thoſe other helpes that wee haue not, is in our iudgement, ſo very ſmal, that it wil be an eaſie loſſe, to goe without it. The Apoſtle ſaith, that in thoſe things that we haue alredie: we may ſoundly reioyce: and that our ioy therin may bee ſuch, as that it can receiue no increaſe by any other. And then in ſuch plentie & fulneſſe of it, howe may wee finde, that ſo ſmall thinges as thoſe may any thing eeke? VVhat comforte is it to matche thoſe fiue ſacraments of theirs in ſuche ac-

The comfort they haue in thoſe other helpes, little or none.

count

count with the other twoo, that the Lord did so expresly ordaine, to be in so cõmon vse with vs? And whẽ they haue that estimation giuen thẽ, what new thing haue we then by them that we had not before? Their superfluous ceremonies, & al their images may go togither, as neuer brought in at the first by the word of God, but long after by the foolish wisedome of man: the former of thẽ (we thinke) a great deale more burdenous then cõmodious vnto thẽ: the other not only burdenous, but offẽsiue too, to thẽselues, & others: an euident corruption of ỹ truth: & a iust prouocatiõ of ỹ wrath of God. If in such cases the heart shall haue any sound cõfort, it must rise out of som worthier foũtaines, thã eyther the wisdom of flesh & blood: or better warrãted representations, than images are. Concerning their ciuile estate in this world, first we cãnot condiscend to thinke, ther is any neede at al, for to haue any one to be a general, and vniuersal head ouer all.

No great want that wee haue not one generall head

The Apostle in diuers seuerall places, shewyng how plentifully GOD had left his church furnished with diuers functions, to keep all in vnitie of faith, and too bring to perfection the church of Christe, so to consummate his

his mysticall body, maketh no mention of any such: which notwithstanding might in no wise haue beene omitted, if there had been any such ordeined of God. Besides that, we know it is impossible. And then our opiniõ is, they shall haue with vs no want, to misse of that, whiche neuer men had, and is impossible on earthe too bee founde. But as for those other thinges that follow (their credite, and profite, which before they had) therin I grant that needes must they come to some want indeed. For if they abandõ their forced chastitie, and vse the lawefull meanes of mariage: if they lay down their glorious ceremonies, and other obseruances of vnprofitable hardnes, and whatsoeuer compendiens practises before they vsed, to bring in their commoditie vnto them: there is no question, but that among the common sorte they shoulde leese a great parte of that estimation and profite, that now they haue very long enioyed. But it is no great matter what others thinke of vs, so that with God, and good men wee haue that credite that is conuenient: and we ought not to account al ỳ a losse, whatsoeuer we cãnot get howsoeuer: nor much stick to misse of that which before we haue

How far their credit and profit should bee impayred.

wrongfully

wrongfully had. As for marriage we know that the children of the world doe so vncleanely behaue themselues both in their whoredoms, and in mariage also, that it is no maruell if they cānot think þ the vse of marriage, & þ administratiō of holy things, may go together, so lon g as hauing some reuerence of the one, they measure the other, by their owne most shamefull abuse. But the ordinance of God is sufficient to stop the mouthes of all such when they haue saide the worst that they can. And as for house keeping, if beeing married and hauing children for whom to prouide, they bee not able to bestowe vppon others so much as otherwise they might, that need to be no griefe vnto thē. Let euery man doe as hee is able, and before God he shall be discharged. This streame that issueth by many branches, must needes be lesse in euery one, than if all ioyned together. So that we walk as we are called, it is enough: there can bee no more required of any. As for outwarde worshippinges and voluntarie straightnes in needlesse maters, it is no sounde credite that they get vnto any. God is worshipped in spirite & truth: & such only they are in whō he delighteth. VVherunto if outward

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ceremonies bee added, ſuch as are needfull, then are they for the other, welcome withall: if otherwiſe they come, they are abhominable vnto him, and neuer can his ſoule conceiue any delight at all in them. Streightnes is good, & a profitable labor, ſo long as it is imploied in thoſe things, that are commanded, but if it be but our owne deuiſe, it is of no account with God. For in ſuch ſort it is that many doe ſtriue, and yet are not able to enter in. And then, what gaine we, to bee in glorie among men, and to be abandoned of God? Their gaine comming in, ſo as it doth, they neede not thinke any loſſe at all, to be with out it. Iudas loued the money well that he had gotten, but when he perceiued how he came by it, by betraying his maſter, and conſenting to ſhed innocent blood, he then coulde haue no ioy to keepe it, and made no account of any loſſe, to throw it away. Their poore eſtate would yeeld vnto them a richer ioy, and peace of mind, than all the treaſures that by ſuch meanes they were euer able to gather togither. Better a great deale, to feed on the courſeſt breade that wee vſe, than on the fineſt manchet that is, after that once wee finde it to be verie

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full of grauell. Last of all though it were a shame for them to turne, yet were it none at all, but onely with those, that are graceleſſe people, and very dangerous in ſo weightie a matter as this, to hold on our way, after that once wee finde wee are wrong. And why ſhoulde the mire that lyeth in the ſtreetes, bee ſo carefull to bee gilded ouer with gold? VVhy ſhould wretched & ſinful mā be ſo deſirous, neuer to let downe his own eſtimation? So God be glorified, let vs not care what becommeth of vs. VVhen as all glorie belongeth to him, there is none at all belonging to vs. As an ornament that is for a noble perſonage, will not become a meaner perſon; ſo glorie likewiſe, that is onely for God, can neuer become the children of men. But if needes they will be in ſome eſtimation, can they haue greater, than by acknowledging their former wanderings, ſo much as needeth to the glorie of God, and to the helping vp of others againe, who by them were occaſioned to ſtumble before? So, notwithſtanding theſe inconueniences, which it ſeemeth they ſhould fall into: yet the matter being better examined, it woulde ſoone appeere, that there is no ſuch inconue-

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nience in the matter, as at the first might be feared to be. Neuertheleſſe whether they bee inconueniences or not, that doe I leaue vnto them to thinke of. Thoſe they are, whatſoeuer they are; be they of what value they can. Such as they are, let them be for me; I with thē no greater, neither do I labor to make them leſſe, than in truth they are. And ſo conſequently, if our profeſsion be compared togither, this is the varietie, that they do yeeld, & in theſe points reſteth (whatſoeuer it is) al the odś ẏ is betwixt vs. Which being ſo, thē is it no hard matter to iudg, whether of thē it is, wherin we may better ſettle our ſelues.

Of iuſtification by faith only, without workes: no inconuenience at al to hold it.

8 As for that one point, of hauing good works concurring in our iuſtification (of which I thought good, for certaine cauſes more ſpecially to treat by it ſelfe) it ſhal be good a little more ſpecially to conſider both what is the effect of the doctrine it ſelf: and what is to bee thought of that ſame place of S. Iames, that ſeemeth to go ſo much againſt our opinion therein. Vnto the effect of the doctrin it ſelfe doth appertain firſt to conſider what kind of works they muſt be, that may haue any thing to do towards the iuſtifying of any: & thē as touching the

The effect of the doctrin it ſelf.

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obteining of true righteousnes to vs, both where wee may finde it, and by what meanes it may bee ours. The workes therefore that may be available to iustifie any in the sight of God, must needs bee such as are in themselues a full, perfect, and absolute righteousnes: for that otherwise they cannot stande in the iustice of God. And absolute righteousnesse can neuer be, but where euerie deed, word, and thought is very good, and that in so high degree as is required: nor so neither, vnlesse there be a continuall tract of works, words, and thoughts, all our whole life without intermission. Other righteousnes though we haue neuer so good, yet if it lack any one iot of this, it will not serue vs to this purpose. For the law requireth, both that such things should be done with all the heart, with all the soule, and with all our strength: and that they neuer depart out of our heartes, all the dayes of our life. And that solemne diffinitiue sentence of the law compriseth both very breefely, when it saieth, that euery one is accursed, that continueth not in all things that are written in the booke of the lawe, to do them. If now we would know where to finde this absolute righte-

ousnes,

ouſnes, the trueth is, that ſomtimes it ſeemeth that it might be founde among men: and yet is no where to be found indeed to our vſe, but onely in Chriſt. It may ſeeme to be founde among men, both for that the lawe requireth ſuch thinges at our hands: and becauſe that ſome there haue ben of ſpeciall commendation for theſe matters. Howbeit, the law doth not require ſuch things at our handes, as though that now we were able to do them: but to ſhew that once we were able, and therewithall, how farre we are fallen from our firſt integritie, & that God, that once made vs able, may iuſtly require at our handes the performance thereof. And as for the beſt men that euer were, there is no queſtion but all were ſinners, and that verie often they dayly offended. Beſides all which their good deedes alſo (but fewe to ſpeake of) were ſo imperfect, for want of true ſincerity, and zeale (which neuer are founde ſince the fall of Adam, in any of the children of men) that if God ſhoulde deale in his iuſtice onely, and not in the depth of his mercie withall, not one of thoſe works could euer be accepted of him. Hence is it, that the children of God acknowledge their

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vncleannes in al their wayes, not only in such things as commonly go vnder the name of sin, but in al their holines, and righteousnes besides: too high a point, for the children of the world to attaine vnto. In Christ we finde most absolute righteousnes perfectly wrought, insomuch that there was neuer found any il in him, either proceeding foorth by his deedes, or words, or at any time lurking in his secret thoughts: and whatsoeuer hee did or saide, was euer most godlie, whereunto the inward disposition of his hart, and al his thoughts did euer accord. And so must it needs be, for that he was both God and man. For so commeth it to passe, that the infinite excellēcies of his Godhead, could not haue sufficient issue in his manhood to shew forth themselues to the full, but after they had thoroughly filled all his manhoode with all perfection, and all the organs, & powers thereof, needs must there be immesurable abundance left besides, al which doth witnes, his manhood first to be thoroughly filled. So not onelie it might be, but also of necesitie it must be, and can be no other, but that he loued God with all his heart, with all his soule, and with al his strengt

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and his neighbor as himselfe, that all his deeds, words, and thoughts, were euer good, and the same in most absolute maner, to the vttermost pitch, that the capacitie of manhoode was able to beare. How to procure righteousnesse to our selues, to make it ours, is nowe to bee seene. VVhere first if we come to that righteousnes that is of man, either of our selues, or others, wee shall neuer be able to do any good. For first as touching our selues, whereas wee are not able to fulfill the lawe, there is not in vs any righteousnes at all to be had. If wee could fulfill the whole lawe, (neuer offending in deed, word, nor thought but euer hauing all our deeds, words and thoughts, fully answering to that holines, & righteousnes that God requireth) then might wee stand in the fauour of God, by our owne good workes, without any helpe at all by Christ, & that by the vertu of the former couenāt, cōmonly called the old Testament. But if we misse any point of this, though we do our best indeuor, yet are we nothing holpē therby in this matter, becausse þ god hath not couenanted to accept vs as righteous, for doing our indeuour therein, but only, by fulfilling the whole lawe in

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euery point, to the vttermoſt iot. Neither can he in his iuſtice accept of any other righteouſneſſe, but that which is perfect, no more than the law will adiudge any ſum a iuſt paiment, be it neuer ſo much, though infinite thouſands, ſo long as there wanteth any one penie of that which is couenant. Then, if we ſeeke vnto others, thoſe that nowe are ſaintes in heauen, to haue the helpe of their righteouſnes, to make vs righteous, neither haue they any ſuch as the law requireth, but are for that matter as ſhort as we; neither did God at any time make any ſuch couenant with any of vs, that their righteouſneſſe ſhoulde ſtande vs in any ſuch ſteede. Now therefore to come vnto Chriſt, in him onely is that righteouſnes to be had, that can ſerue our turn, & we haue it in him, by none other meanes but onely by faith. For whereas God hath made his other couenant in him (which he calleth the newe, and the laſt, becauſe hee neuer meaneth to make any mo beſides) that whereas we cannot be iuſtified before him, by any righteouſnes of our owne, vnleſſe we were able to fulfill the lawe and he therefore hath taken this order, that his Son ſhould do it for vs

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to the end that al that take hold therof, or reſt vpon him, ſhoulde haue his holines and righteouſnes theirs: hence commeth it, both that ſuche as reſt in him, by the vertue of his latter couenant haue his righteouſnes theirs: and that they are not other waies iuſtified, but onely by taking holde on him by faith. For neither hath God made this righteouſnes of Chriſt ſo common to al, that vnbeleeuers may haue the benefite of it as wel as the faithfull; neither hath he by this latter couenaunt declared himſelfe to be of purpoſe to iuſtifie vs, by the good workes or merites of any, but only of Chriſt. In other things (without al queſtion) there is a ſpeciall vſe, of our owne good works, & of the good examples that the bleſſed Saints haue giuen vs: but in this our iuſtification with GOD, there is no vſe of thē at al. Now therfore concerning the place of S. Iames, that ſeemeth to attribute our iuſtification partly to our owne works, and not onely to faith in Chriſt, it is euydent, that he doth not treat of this our firſt iuſtification, but onely exhorteth to holines of life: and ſo conſequently, whatſoeuer he ſaieth there, it is not to be herevnto applied. VVheras therfore the Apoſtle S. Paul cōcludeth his

Howe the place of S. Iames may be anſwearred.

disputation of that matter: that *VVee are iustified by faith, without the deedes of the law.* And Saint Iames in like manner concludeth his: that *Of works a man is iustified, and not of faith onely.* Although it may seeme, at the first sight, that these two are directly contrarye one to the other, yet the circumstaunces of the places, and the intent and meaning of either of the Apostles, beeing considered, it is found very plainely, that they are not contrary, but only diuers: that is, one of them doeth not denye that whiche is affirmed by the other, both speaking of one thing: but hauing two seueral or diuers matters in hande, eche of them holdeth on his own seueral wayes. For S. Paule is in hand with a point of doctrine to shew wherin our first iustification cõsisteth before God: and S. Iames is in hande with a poynt of exhortation to godlines of life, and to that end sheweth, that our faith is but vayne, vnlesse that it be (in some good measure) fruitful by works. VVheras therfore although they both speake of fayth and iustification, yet the one doth not mean eyther that faith, or that iustificatiõ that the other meaneth: hence may it sufficiently appeare, without anye further discourse of the matter, that the one

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of them is not againſt the other. If S. Iames had beene of purpoſe to haue ſhewed, howe wee are iuſtified before God, he would haue ſhewed no other way, but onely by fayth in Chriſt Ieſus: as in the chapter before he aſcribeth the eſtate that we haue in Chriſt not vnto works, but to the free mercy of God So on the other ſide: if Saynt Paul had purpoſed to exhort to newnes of life, he would there haue told vs, as elſe-where hee did, that though we had al faith, and had not loue, yet al were nothing. So for the doctrine of iuſtification likewiſe, I truſt there is no ſuch abſurdity held by vs, that any may haue anye iuſt cauſe to feare to ioyne with vs therein.

Of ſuche thinges as hinder.

Thoſe things that hinder, are ſom of them of leſſe importance, and light ly hinder not, but thoſe that are of the weaker ſort: & one other there is of more ſpecial force with them, that I take to bee the greateſt ſtaye that hindereth thoſe, that take it to bee a matter of conſcience indeede. Thoſe leſſer hinderaunces likewiſe are dyuers. For ſome reſpect theyr perſons eſpecially: and one other there is, that ſomewhat reſpecteth the cauſe lykewiſe. Thoſe that doe moſt properly reſpect theyr perſons, are eſpecially ye

two: one that proceedeth from regard of their credit, which was somewhat touched before, as one of the inconueniences that heereby they shoulde haue: the other that concerneth certayne hardnes that by bodily punishment they suppose themselues to bee put vnto, vntouched as yet. And the discredit that they doubt would fal vpon them, is partly with al generally: but especially with those with whom they haue so long helde together. For with all generally it is like to be some disgrace vnto them, for that they haue al so professed: and some of them besides haue accordingly taught: but yet no suche, as of right may holde them stil in the course that now they are in. For as touching their profession, it is very incident to the nature of man to be deceiued, especially in the trueth of religion. Howsoeuer wee haue a reasonable good sighte in other thinges: yet in this, the best of vs all are farre to seek, for any thing that we haue in our selues to helpe vs withal. Neither are we only to seek heerein: but also prone to conceiue best liking of that which is wrōg. But besides their own natural weaknes & inclination, they maye well remember that the former dayes were such, and their owne proper

Discredite, especially to those that haue otherwise professed.

per education withal, that whosoeuer is of any reasonable consideration, wil easilye pardon (for the former tyme) such wanderings vnto them. For both those thinges are very forcible to lead vs away with them, wheresoeuer there is not the special grace of Gods holye spirite, both for to teache vs a better course, and to lead vs therin. So with mē, who are al of the selfsame mould and haue al had our partes of that other infection besides, it is a very pardonable matter, in religion to haue helde that course y they did: pardonable I say, in respect of our owne natural impotencie, and inclination: & of those days of ignorance that were before, together with our education thē, framed according to that presēt time. But if we come to these daies of ours, then is the case altred much. For now it hath pleased the goodnes of GOD, both to giue them a more plentifull knowledge of his wil & pleasure, and to offer vnto them a readier direction by his holy spirite: that so they maye both see, & walk the way to his kingdome, so muche the better: which diuersity of times & graces considered, they maye easilye resolue themselues, that it is no discredit vnto them, to alter the course of their former ignorāce

when as nowe, their eies being opened, they haue found a better. In the night it is no shame at al, to go awry: in the day time it is a foule & starke shame indeed, to hold on that course, & not to break it off with speed. Cõcerning those, that besides their owne profession, haue also taught the same vnto other, it cannot bee denied, but they haue done so much the more hurt & that their auditory & disciples before, may charge them with great alteration now, if so they shoulde alter their former course. Neuertheles, neither were their former doinges to bee denied their reasonable excuse, wyth all those that are indifferẽt: neither cã they nowe continue on their course, but that needs they must therewithall impeach their credit, much more than if they had altred, with al that haue attained vnto the knowledge of the truth. For their former labors are the rather to be born withal, for that being thẽ persuaded that they wer right, it was their parts indeed to commend vnto others, that which thẽselues dyd think to be needful. But that now it is rather for their credite, to alter theyr course (besides that other before recyted, whiche they haue common wyth the rest) hence also may they gather,

Discredite to those that haue otherwise taught.

for

for that finding now, that they haue done much hurt before, it ſtandeth thē vpon for to amend the ſame ſo ſoone as they can. The wounde they haue made, it were meete that themſelues ſhuld heal againe: which if they ſhuld forſake to do, howſoeuer it wold ſtād with their credit, or not, it were verye like for to procure thē an heauy iudgment in the ende. For the errors that they ſhuld ſo leaue vncorrected, could not but infect many others: & likely inough ſo to grow on to the ende of the world: by which time, it is not to ſay what heaps of iniquity might com therby. For al which they muſt needs ſtād chargeable; before the iudgement ſeat of god, vnles while they liue here among vs, they ſeeke to amende all their errors deliuered before. In which reſpect Auguſtine hath leſte them in his owne example, a pointe of greate wiſedom, diligently retracting, or calling back again, whatſoeuer points of doctrine he found, that he had vnaduiſedly delyuered before: and yet notwithſtāding, as it ſeemeth, & himſelf in the preface confeſſeth, thought no ſhame with it at all: as indeede it was a very good teſtimony of his inward ſincerity: & ſo conſequently, as muche to his true and iuſt commen-

dation, as any thing elſe that euer hee did. If it be ſaid, that in him there was ſome further cauſe, for to retract much of that which hee wrote before, both becauſe he wrote very young: and before hee was baptiſed in the faith of Chriſte: true it is indeede that ſo hee wrote: but not ſo withal, as leaueth to them any ſuche aduauntage. For the queſtiõ is not, whether S. Auguſt or they had more neede to retract ſome of their opinions: but whether it bee meet that thoſe ſhuld do it, that haue taught vnto others that, whiche nowe they find to be wrong. And though it were, yet I doubt much, whither vpon ſufficient aduiſement, any of thẽ wold ſo far vrge the ods betwixt thẽ (either his youth to their yeeres: or his imperfection before his baptiſme, to theyr ripenes nowe) but that they woulde with good will acknowledge, rather that it were their parts, if they haue taught any erronious pointes of doctrine, with him to retract them, then to make any ſuch allegation, that they neede not to doe it ſo muche as hee.

Diſcredite with ſome more ſpecially.

Thoſe with whom they haue helde hands ſo long together, are either the biſhoppe of Rome, or his friendes abroade, for their aduantage, or elſe of their own countriemen at home, that

are

are grown to ſo great miſliking of the preſent ſtate. If it bee the biſhop and his adherents, it is but for their owne aduantage, that they conceiue that opinion of them, ſo to make vppe their loſſes again by the helpe of them, whē opportunitie ſhould ſerue them vnto it. And the more that their eſtimation ſauoureth of it, the more quietly may they be able to beare the loſſe therof. If they be of our diſcontented countrie men at home, the loſſe alſo is ſo much the leſſe, for that none ſuch will not miſlike of them, but ſo far as themſelues are infected with the enchanted cup of forraine power: and then, the more they are infected therewith, the leſſe worth is the beſt eſtimation they are able to giue.

Againe, whatſoeuer eſtimation is loſt, either with forraigne power abroade, or with hollowe heartes at home: the ſame will be much more requited with the gracious fauour of their naturall princes: and with the true hearte of faithfull ſubiectes: and that ſo muche the more aboundance of recompence, as it is of greater price or value to be wel thought on by naturall princes, and faithfull ſubiects, than of forraine vſurpers, and cloſe aydes whersoeuer.

The harde dealing that they suppose is vsed against them.

10 The hardneſſe that they accoũt themſelues to bee put vnto, to the vtter alienating of their mindes from vs and our profeſsion, reſteth eſpecially in thoſe two points: firſt, that diuers of them are ſtraightly handeled, then, that certaine pointes of their religion (as they terme it) are now made treaſon. They account them ſelues to bee ſtreightly handeled, both in the fining of the recuſants: and that certaine of that profeſsion are put to death. Concerning both which they woulde not denie, but that the puniſhmente were moderate enough, both in the one & in the other, if either they could find, that they were ſo heynous offenders, as we doe conceiue, and charge them to bee: or els but remember what dealings them ſelues haue vſed to vs, and yet doe vpon leſſe occaſion.

What it is that is vſed towards them.

As touching the former, they wyll not denie, but that princes haue authoritie by the woorde of God, both to fine, and to put to death as neede requireth. They knowe that ſuche as worſhippe any ſtraunge God, or but entiſe others thereto: or ſtubbornely deſpiſe the woorde of God, are by the ſentence of Gods owne mouth, accounted worthie to die the death: & though it may be, themſelues doe not

ſee,

see, that, by equitie thereof, they are in the danger of his iustice for those: yet we are out of doubt that they are, and, but that we doe alreadie know, that the blindnesse of manne is verie great, we could not but wonder that they do not see it. Neuertheless such is the mildenesse of her maiestie: and such is the peaceableness of these dayes of the Gospell: and so cold are wee (the most of vs all) on behalfe of the glory of God, that none are executed for any of those: though the selfesame lawes that they vsed against vs, bee forcible against them: and, if neede were, might soone be inlarged. So notwithstandinge that whiche is done of that kinde, wee thinke there might be done much more than there is: and yet, that no bodie had any iust cause to find fault therwith. That certain points of their religion are now made treason, that so they cannot suffer as in cause of religion, but of high treason, it ought not to be so grieuous vnto them, if they consider well, eythe very nature of those pointes that are made treason: or but the manner of our proceeding therin. For som points of their profession are of the nature, as ỳ they are ranck treasō indeed to al the states that are in the worlde:

and

and that haue they proper vnto them selues, of all the religions that are professed on the face of the earth. And this treason of theirs that wee speake of, resteth especiallye in these twoo pointes: that the bishop of Rome hath power too depose the princes and potentates of the earth, and to place in their roomes whom soeuer he will: & that subiectes ought not to remaine in alleageaunce to any whom he deposeth, but to put on armour against them. VVhich we take to be as ranck a treason, as wicked an heresie, and as open a way to all confusion, as anye that euer was heard of before. Neyther doeth it helpe them any thing, if he were indeede, as they would haue it, the Vicar generall of Christ on the earth: for that thereby he might doe no more (keeping within the boundes of his master) but only lay their sinne to their charge, and vtterly exclude them from the hope of saluation: princes if they gouerned ill: and subiectes likewise, if they went with their princes against their obedience and duetie to God. But as for deposing the one, or loosing the other frō their alleageaunce in those pointes wee are sure, that they are not onely misliked of vs, but of many others besides, that

other

other wayes are wel willers of theirs. In the maner proceeding that in this poynt is vſed againſt them, there are two poynts likewiſe to be noted. For firſt as touching the lawe it ſelfe, it is in effect but certain auncient ſtatutes that were made long ſince, reuiued againe, and not ſought vnto, tyll that by many naughtie practiſes, and ſom rebellious, open forces, & ſlaughters, contriued, wee were of neceſſitie rather conſtrained, than eaſily induced, to take that order: and that for the preſeruation of the whole, both in religion and ciuile tranquilitie. Then alſo it is very well knowne, that although they haue been neuer ſo faultie therin, and ſo haue iuſtly deſerued to die: yet if they can be ſorie for their practiſing, and vtterly renounce and abandon the ſame, they ſtande not in ſuch danger of death by their former demerites, as in the hope and way of life, by their newe repentaunce, if it appeare too bee vnfeigned, as well as their guiltineſſe ſufficiently proued.

The dealinges that they vſe towardes vs, is firſte the rigour that they put vs vnto, when time did ſerue them (and yet doe, where they are able) in that they rayſed vppe perſecution againſt vs in the cauſe of religion: then alſo,

VVhat it is that they vſed towards vs.

also their disloyall & vnnatural practises nowe, to recouer their former vsurpation agayne. In that persecution of theirs against vs, wee thinke they then dealte, and yet doe, ouer hardly with vs, for that the cause beeing no greater then it was, yet notwithstanding their punishment was exceeding greeuous. The cause wee thinke was not so great, for that commonly they persecuted vs for nothing els, but eyther for some tradition of their own, or els for som thing that went against the earthly estate of the Churche of Rome, either in the commoditie that they supposed to be due vnto it: or in the superioritye that they had obteined. Howbeit, neither of these (beeing better considered) will be as wee take it warrant enough for them to touch vs so neer as they did: their punishmēt was very extreeme, both in that they did to our persons, by imprisonment, torments, and cruell death: & in that they made the cause heresie, and so ouerwhelmed vs with the greatest reproch that could be deuised. Vvherat notwithstanding, neither the traditions that the Church appointeth, & whereof there may sometimes be hadd a very good vse: nor the profite or superioritie of their prelacie, are of that

importance that they may make thē matter of death, nor heretikes those þ speak against thē. VVhen they saw it come to that point, euen cōmon charitie (me thinke) should haue obteined thus much of them, that neither they would haue vrged their own traditiōs so far, nor stood so stiff to their profit or honor, but þ the life of those their brethren might haue obteined some mitigatiō: especially, whē as the substance of christianitie may stand without thē, as in ancient time it is known to haue don, for many hundred yeres together. The practises that they vse against vs nowe, are so well knowne vnto al, & so greeuous (I think) to the greater & better part of them selues to heare of, that forsomuch as we doe not vse to greeue those whō we wold perswade, it is not needful here to display thē: although wee take them so far to exceed in that kind, as that lightly they cānot bee ouermatched, wyth any such like of the former ages. But it shalbe sufficient for them to cōsider but this one point only, whether those practises of theirs be not so contrarie to the ciuile state, as that they cannot stand together: but that the establishing of the one, must needs be the ouerthrow of þ other. If it be so (which I think

thinke they will quickly finde) then may them selues also bee able to gather, that suche execution as nowe is done on certaine of them, is not only iust, but needefull also: and suche as in no wise myght be omitted, tyll themselues doe growe to better aduisement.

That our translations seem so corrupt vnto them, as that they cānot think that wee haue the word of God among vs.

11 That other hinderaunce of the lesser sort, that doth somwhat respect the cause in variance betwixt vs, is for that they wyll seeme too suppose (though in deed it other wise seemeth that many of them are not so perswaded: for whiche cause I haue put this, but among their lesser hinderaunces) that how much soeuer wee pretende to haue the woorde of God to direct vs in al our doings, yet, by the meanes of wrong translations, we haue it nothing at all in deede: and therfore that it may stand with great probabilitie, that so much as we swerue from our aduersaries in those our doinges, so much also shoulde it seeme that wee swerue from the word of God it self. And this heretofore they haue but seldome, & more faintly alleaged: but now of late, they haue auouched it, with greater cōfidēce, vpō ẏ hope of sufficient groūd ẏ they haue cōceiued, by those quarrelling labors of master

Martin,

Martin, and certaine others of the Seminary at Remes about the translation of the newe testament that they haue put forth in the Englisſh tongue. VVherein howe iniurious they are vnto vs, and how farre they haue ouerſlipped themſelues, although it do alreadie ſufficiently appeere, both in the weakneſſe of their owne doings, and in the labors of others therein (as alſo we truſt, that ſo it will yet further appeere, euery day more than other:) yet to help forward the weaker (and thoſe that are not able to iudge of the tongues) by an eaſier way, I would wiſh them to be ſomewhat better aduiſed, what is the aduantage they ſeeme to haue gotten thereby, if the caſe ſo ſtood that wee had beene ouer ſeene in our tranſlations, in all thoſe thinges that they lay to our charge, and that they had therein attained vnto the truer ſenſe of the text. For though ſo it were, yet notwithſtanding if wee come to the matter, that is, to cõſider how weighty thoſe pointes of religion are, that they woulde ſeeme to haue gained thereby, although at the firſt they carrie with them a glorious ſhew: yet in trueth their aduantage would ſo alſo fall out to be very ſmall, both in

reſpect

respect of all the residue that they leaue vnto vs vntouched by them. For if in those very places wherein they thinke they haue speciall aduantage against our translations, in the substance of the matter, notwithstanding they gaine little thereby, then howsoeuer our translators haue ouer slipped themselues; yet doe our aduersaries get thereby no sounde aduantage, in respect of the cause that they do defende. So likewise if those places wherein they finde fault with vs be very fewe in respect of the rest that they leaue vntouched, then doe they both iustifie our fidelity in translating of them: and not onely make themselues & their doctrin liable vnto the trial of them, but also bar themselues for euer to lay to our charge, in so absolute manner as they doe, that we haue not the scriptures among vs. For vnles they can shew, that such as wee haue in such sort translated, as that themselues doe finde no fault therewith, do not containe the effect and substance of the Christian faith (which as yet I thinke not one of them al did euer alledge, or leane vnto for his warrant therein) it is not for them to lay to our charge (though in all those points we had bin deceiued)

ued) that wee haue not the worde of God amongst vs, so far as it is needeful, for our ful instruction in the faith and doctrine of Christ. Therefore to let passe whether wee haue rightly translated or not, let vs a little enter into the consideration of the matter it selfe, and see what aduantage them selues may hope to haue gotten therby. VVhich course if we take, then do we finde that in their discouery they do charge vs two principall wayes: first, with diuers things more specially by name, in the first twentie chapters: then with a packe of others togither (as matters belike of lesse importance) in two of the last. We are charged by name, first of al with our inward meaning that of purpose we translate the holy scriptures falsely, in fauor of the heresies, that they suppose vs to hold, in the first chapter: then with our open and plaine dealings, correspondent (as they say) to so ill a meaning in all the rest, vnto the ende of the twentith Chapter. And hitherto the method is good, and the order plaine: and therefore haue I set these things downe as they stande there. In that which followeth, it seemeth that it was not the authors purpose to digest them into a me-

VVhat it is, that they lay to our charge therein.

method, but onely to make recitall of them, as they came to hand. Neuertheles, that to vs both it may appeere more plainely, what they or we haue gained, or loſt by our tranſlations, in the pith or ſubſtance of religion; it ſhal be good for both parts, to lay them forth in ſome plaine and eaſie method. Thoſe doings of ours therefore that they charge vs withal, do almoſt al concern our trãſlations: but in ſome points they charge vs, for to force the text it ſelfe. In our tranſlations they finde ſome faultes that concerne the words alone: and ſome that concerne the matters too. That which concerneth words only, is, that wee turne the Eccleſiaſticall vſe of them, into their original, but yet prophane ſignification. Vnto which the fourth Chapter wholly, and a good part of the ſixt are allotted. As that we call ſchiſm, diuiſion, hereſie, ſect, catholik, generall, prieſt, elder, prieſthood, elderſhip, idols, images, church, congregation; ſacrament (in ſome places) ſecreat, biſhop, ouerſeer, baptiſme, waſhing, and ſome others. That which concerneth the matter rather, is, that ſo we tranſlate, as tendeth chiefly to the ouerthrow or diſcredite of diuers points of their profeſsion:

feſsion & partly to the maintenance of ſome of our owne. Thoſe points of their profeſsion, that wee as they ſay, go about to ouerthrow, do moſt of all concerne matters of doctrine, but ſome of them tend to the direction of ſome part of our life heere. Thoſe that concerne matters of doctrine are of two ſortes. For in ſome they may ſeeme to ſeek the aduancement of religion onely: in others to aduance the power, and excellencie that is in man. Thoſe that concerne the meere aduancement of religion onely, partly concerne Chriſt himſelfe: and partly, a fewe other holie thinges. Thoſe that concerne Chriſt himſelfe, are about his deſcending into hell, and are but two: one, that wee ſeeme to impugne that article of the common Creede; the other that we ſeeme to diſallow of one ſpeciall worke that they ſuppoſe was done thereby, that is, the bringing out of the fathers, which were as they think in *Limbo patrum*, which wee by our tranſlations ſeeme to diſcredite, both which are handled in the ſeuenth Chapter. Thoſe holy thinges that I ſpeake off, are partly ſacraments indeed, and certaine other ordinances, which they would haue to be of that ac-

method, but onely to make recitall of them, as they came to hand. Neuertheles, that to vs both it may appeere more plainely, what they or we haue gained, or loſt by our tranſlations, in the pith or ſubſtance of religion; it ſhal be good for both parts, to lay them forth in ſome plaine and eaſie method. Thoſe doings of ours therefore that they charge vs withal, do almoſt al concern our trãſlations: but in ſome points they charge vs, for to force the text it ſelfe. In our tranſlations they finde ſome faultes that concerne the words alone: and ſome that concerne the matters too. That which concerneth words only, is, that wee turne the Eccleſiaſticall vſe of them, into their original, but yet prophane ſignification. Vnto which the fourth Chapter wholly, and a good part of the ſixt are allotted. As that we call ſchiſm, diuiſion, hereſie, ſect, catholik, generall, prieſt, elder, prieſthood, elderſhip, idols, images, church, congregation; ſacrament (in ſome places) ſecreat, biſhop, ouerſeer, baptiſme, waſhing, and ſome others. That which concerneth the matter rather, is, that ſo we tranſlate, as tendeth chiefly to the ouerthrow or diſcredite of diuers points of their profeſsion:

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account. In those that are sacraments indeede, they chiefly misliike in the one, that wee partly take it cleane away, and partly depriue it of the efficacie thereof, making it worse, or no better than those of the old lawe: in the other, that wee take away the blessing, and doe not acknowledge the reall presence that they imagine. VVhereof the former of these is in the 14. the other in the seuenteenth chapters. In those other holy ordinances, which are penance, confession, orders, and matrimonie, the fault that they finde with vs, is chiefly this, that in our translations, we do not allow them the name and dignitie of sacraments, and in some points varie from them, euen in the very nature of them: as appeereth in the 13. 14. 15. and 16. chapters. Those that tend to the aduancement of the power & excellencie, that is in man, further than we can thinke conuenient to go with them, partly concerne the righteousnes of man generally, and partly some thinges that are more proper to the church alone. Vnto the righteousnes of man generally it doth appertaine, that first, as touching man they holde both that in him there is freedome of wil, as in the tenth chap-

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ter, and that he is able, both to merite fauor, as in the ninth, and to satisfie for sins, as in the thirteenth chapter, thē, as touching God, that it is seemly for his iustice likewise, to reward those works of man for the worthines of them, as appeereth in the eight Chapter. Those that concerne the Church, do partly concern the whole togither: and partly one speciall function in the same. Those that concern the whole togither, are but two: one, that by other words we so open the name of the Church, that therby we seeme to go against it, chapter the fift: the other that wee allowe not of that authoritie, that they doe thinke it shoulde haue in ordeining, or giuing credit to certain traditions, as deliuered from the Apostles, as in the second Chapter. Those that concerne that one speciall function, doe concerne the office it selfe, and a certaine power thereunto belonging. The office it self would they haue to be a mighty priesthood in al respects, as in the sixt Chapter. And therfore are they vrgent to haue, both the terms according, giuen, as the name of priest to the person, Chapter the sixt, and of sacrifice to the deed, Chapter the seuenth: and to haue altars left

them

them whereon to offer. as in the seuenteenth Chapter likewise. That one kinde of power to this office belonging, is to helpe out of purgatorie, which wee seeme ouer much to discredit, when as those places whereon they builde, we so transslate, as though they meant no such thing: which matter is handled in the seuenth Chapter. Those that tende to the direction of some part of our life heere, are but two: one concerning worshipping: the other concerning marriage. Concerning worshipping, they contende but for the parties, whom they would haue worshiped: and for the manner of worship that they woulde haue giuen vnto them. The parties are, first the saintes; and among them especially the blessed virgin, then also images: whereof this is handled in the third Chapter, that other in the eighteenth. The maner of worship which they would haue giuen to these, they apportion forth by distinguishing betwixt two kinds of worshippe, whereof the one they call *Dulia*, the other *Latria*, both set downe in the nineteenth chapter. Concerning marriage it is no more, but that they allow, neither priestes, nor other votaries to marry: and mis-

like

like of our translations, for that they leaue it free vnto them, as appeareth in the fifteenth chapter. For the maintenaunce of our owne opinions, that whiche they doe lay to our charge, is but verye litle, and resteth onelye in these two pointes: first, that wee labour to establishe putatiue iustice (as they terme it) against the true inherent iustice, as they imagine, chap. eleuen: then, that in like sort we seeke to establish (as it pleaseth them to terme it) special faith, vain security, and onelye faith, chapter twelfe. Concerning the Text it selfe, they charge vs with adding thereunto in some few places, as maye bee seene in the 20. Chapter. Those others, that in the titles that are wrapte vp together without naming of anye one of them, are these: first, certaine other trecheries as they terme them, both hereticall, & worth the obseruation, Chapter the 21. then also certaine other faultes, that are, as they say, Iudaicall, prophane, meere vanities, follies, and nouelties, chapter the two and twentieth. But these two later charges are not of any such importance, but that if wee coulde agree in the other, I thinke we shoulde not long haue any greate disagreemēt in these.

How little cause they haue to find fault with our translations.

12 So are these the principal faults, as touching the matter, that our trãslations are charged withal, according as the principall Authour himselfe in his discouerye hath gathered them. VVherein althoughit must needs be, that diuers particular pointes are in the booke it selfe,that cannot wel bee specified in so briefe a collection of the whole:yet, both these are ynough to condemne, whatsoeuer translatiõs are so false as these pretende : and if these will not serue, those other by-matters that are left behind, are much more vnable, and neuer need to come to the muster. And therfore I thought it best,to rip no further into the particulars,leauing that course to the aunswerers onely, but rather to make the whole trial(that I do meane) by those verye pointes, that themselues haue thought worthy the place of best accoũt for this matter. And first I must needes protest thus much, that howe grieuous soeuer the things are, þ they lay to our charge in these our labors yet for my part,I cã now more quietly beare it(& think that others do so beside) for that themselues beginne to translate(howesoeuer) the scripture likewise. For though they haue no done it,without their affectiõs but fauorably as they could on their ow

behalf: & with ſuch limitatiõ beſides, as laboureth to chaſe mẽ away ouermuch from the reading of it: & laſtly, not without greate bitternes agaynſt our trãſlations, & vs, and againſt the truth it ſelfe: yet, notwithſtanding all this, & whatſoeuer els might be layde therunto, now ỳ thẽſelues do alſo trãſlate, let thẽ find fault ſo much as they wil: we ſhal better find out the matter betwixt vs: & their own doinges, for the moſt of ours, ſhal witnes with vs. Hitherto it was thought by diuers, ỳ we might haue beene charged with great matters indeed: now they begin thẽſelues to eſpie, that there is litle els againſt vs, but quarrel of words: now as touching the things they lay to our charge, & firſt, as touching our purpoſe, or inward meaning, in tranſlating ſo as we haue trãſlated, it is good for euerye one to iudge the beſt in all ſuch cauſes: and not to be ouer-haſty in ſo ſecret matters to giue forth our iudgement, when as none other, but God alone, can throughly knowe the bottom therof. As for vs, notwithſtanding that we are vndoubtedly perſuaded, that in theſe matters, thoſe our aduerſaries are very wrõg: yet do wee make no dout at al, but that diuers of thẽ mean very wel, & do not wilfully

about to suppresse, or yet to resist the open truth. The same perswasion if it may please them to conceiue of vs, we think that they may safely doe it: and that it is not to be thought any more, than both the truth, & charity too, do iustly require. It were meete that displeasure were on al partes laide aside: for the wrath of man can neuer accõplish that which is right. Concerning the matter, two thinges there are that I wish to be considered of them: whether those points for whose sakes they account our translations so faulty, be not as yet in controuersie betwixt vs: and, whether these pointes are of such importaunce, as that if we shoulde be faultye therein, they might then account the residue of the Scriptures by vs translated, to bee no parte of the worde of God. That they are in controuersie betwixt vs, it is so euident, that I need not busie my selfe to declare it: sauing only that one point, of Christes descending into hell. For as touching it, there is no question at al betwixt vs, whether he did descend or not, so farre as is sufficient for to deliuer vs thence: but onely as touching that manner of his descending, which they haue set downe, without sufficiẽt warrant of the word of God

(as

(as we do take it) not refusing the trial thereof by anye sounde translation whatsoeuer. As for the rest, there is no questiō, but þ as yet they are in question betwixt vs: & that wee are in conscience persuaded, that our selues haue gottē the surer side, both in the points that are in controuersie: and in the trueth of the Text it selfe. If it be so, then must they needs first know thus much, that they leaue the way as opē to vs, to laye to their charge, þ in dissenting from vs in their translations, they doe it to maintayne their owne opinions: as it is vnto them, so to esteem and iudge of vs. During which time of controuersie betwixte vs, if needs they will so resolutely ouer-rule the case to their aduauntage, though to some of their owne fellowes they may seeme to haue done stoutly, and well: yet so manye as are indifferent, woulde rather like, that firste they wold obtain the principal matters, afore that euer they inuade as theyr owne, those other aduauntages that hang therupon. Then also themselues will not deny, but that it is the duetye of euerye one to take so good heede as they can that they giue no offence: neither to the Iew, nor to the Gentile, nor especially to the church of God:

and if it be the duty of al, then is it the duety of tranſlators alſo: eſpecially ye thoſe, that haue to tranſlate the word of God. For the more needful that any thing is to the vſe of mā, the more muſt it bee of al frequented: and the more that it is frequented of all, the more hurt doth come, if there be any daunger. Fire and water, are ſo needful, that we cannot be wythout them: and therefore there commeth muche hurt therby, when they are not warily handled. The word of life is much more needful: vnto the fountaine of liuing waters, al the children of God daily reſorte, to drawe to their vſe as need requireth. If therfore there ſhuld be any daunger therein, eyther in the thing it ſelfe, by other corruption mingled wythall: or for that there is not ſufficient prouiſion made about it, for thoſe that ſhould reſort thereunto: it cannot be auoided: but that muche hurt muſt come thereby. So our trāſlators are not to be blamed, if hauing theyr choice, they forbeare thoſe words, out of which the deceiued may ſuck the maintenance of their wrong opinions: and vſe ſuch others, as cannot ſo eaſily be miſtaken by any. Sure we are of this that the holy Ghoſt vſeth no ſuch ſpeech, as may iuſtly giue

offence

offence vnto any: and that none can interprete the holy ſcriptures aright, but by the ſelfe-ſame ſpirite, by which they were written at the firſt. VVhich ſpirite, whoſoeuer followeth, hee can neuer finde in his hearte, wittingly to lend forth his pen, to that which may tend to aduance any errour or ill: and if he could, yet ſhould he find no help in the texte (beeyng rightlye taken) to beare him out. Inſomuche, that ſo long as theſe controuerſies are vndecided, or at leaſt, vntill they ſhall find more ſubſtantiall groundes to eſtabliſhe their conceiued opinions, than to our knowledge they haue any as yet, we cannot but think, that what ſoeuer want of ſupportation there is to thoſe opinions, the ſame is rather in the text it ſelfe, than in our tranſlations. Concerning the other, that is, the validitye of thoſe poyntes of religion, or whether they bee of that force, or neceſſitye rather, that for theyr ſakes ſo harde a cenſure maye proceede againſt vs, that wee haue not among vs the true word of God: I would wiſhe them to conſider withal, that holding ſo much, as them ſelues do know, & wil grant that we doe, it wilbe very hard to deuiſe, how the ſame might bee brought to paſſe

vnleſſe both we had the word among vs,& highly did eſteeme of the ſame. Thēſelues I truſt.think no otherwyſe of vs,but that we are perſwaded,that wee fully holde together with them, whatſoeuer is catholike:if it be ſo,the matter is not very great, if wee varye ſomwhat in theſe. Thogh a man wāt an arme,or a leg: yet notwithſtāding he may be a man. Let euery one take heed to his head:if it bee wanting,the reſt is nothing, though there wāt not a ioynt beſides. And coulde but ſome of them be(yet at the laſt) as indifferent,as many of them haue long been grieuous againſt vs:could they nowe be ſo readie to take in good part what wee haue done well, as long as they haue been to take to the worſt,whatſoeuer left them anye ſuche aduauntage:I cannot ſee,how it ſhould come to paſſe, but that laying that greater part,which themſelues acknowledge we haue tranſlated wel,vnto that leſſe wherin they ſuppoſe we haue done il, they might ſee our wel doing ſo far to exceed that which is il,that they need not think it ſo great a matter (ꝑ truth of the Texte ſufficiently ſaued) more quietly to put vp at our hāds the one for the other:eſpecially when they thē ſelues come in to tranſlate ſo late as they

they doe: and haue the benefite of our former labors. For ſuch (of all others) it doth not become to come in ſo late with ſuche controlling, that ſhoulde haue bin with the formoſt at ỳ work themſelues to haue ſeen to the orderly proceeding of it. The ſtronger cauſe we thinke ſhould haue followyng the greater effect. And ſo, notwithſtanding al the corruptions, that diuers of them lay to our charge, not after a niggiſh, but in liberall maner: yet neuertheles ſo many as ſhall more aduiſedly conſider the force of that charge, ſhall not (wee thinke) finde any great cauſe to ſtand in doubt the rather for it, whether wee haue the truth of Gods woorde among vs, or not.

13 As for any more ſpecial treatiſe of theſe matters, as it belongeth not to the courſe that I haue taken: ſo is it likewiſe, both a needles thyng in it ſelfe, beeing ſo often, and ſo throughly done alreadie in many others: and ſuche as is rather to bee lefte to thoſe that are too deale in the woorke it ſelfe, than to be by a ſcanter handling incumbred by mee. Neuertheleſſe, if it pleaſe them, with any indifferencie to conſider of them, what great cauſe haue they, eyther to miſlike ſo muche

That theſe are not ſo cleer on their parts, that for theſe ſakes onely we are to be denied to haue the word among vs.

as they do, of that which we do hold therein, or so inexorably to vrge their opinions to vs? A man would thinke that there were some pasing ods: els that they would neuer bee so earnest in it

Lymbus patrum. That which they holde of *Lymbus patrum*, is it so consonant to the worde of God, or els but so constant in it self þ they may look to draw all mē with them, to be of the same opinion therin? VVas it euer yet taken to bee so perillous a point of doctrine, for a Christian man so to builde vpon the satisfaction that Christe made on the crosse: to the iustice of god, þ he might in no wise account it to bee in force for those that died in the faith before: as well as for those that after succeeded: especially when as we are plainly taught, that he was yesterday, and to day, and the same for euer: that hee is the lambe slaine from the beginning of the world: that there is no cōdemation to any of those that are in Christ: that God is not a God of the dead, but of the liuing: that by the suffering of Iesus Christe the fathers also of old were releeued, and by his stripes, made whole: & many others such like as these? The Sun being gotten to þ height of the heauēs, or shrūk down-

downewarde towardes the midſt of the afternoone, or gotten almoſte to the very ſetting, doeth it not yet notwithſtanding giue a cleare light vnto the Eaſt, and to al other coaſtes of the world beſides? And ſhal not the death and ſuffering of Chriſt, thogh it were long after the world began, be auailable likewiſe to thoſe that are gone before, that liued & died in the faith of Chriſte? An attonement we know there was before, for that God dealt oftentimes ſo fauorably with manne: and the ſame was grounded onely in Chriſt. And what reaſon can there be giuē, why they make it to ſtand with the iuſtice of God, that before the time of that ſatisfactiō actually made he ſhould haue any fauour towardes them heere in this life, as wel as to vs: and yet depriue them of that fruition of it after this life, which they graunt vnto vs? And if their *Lymbus* be ſo vncertaine, what need they then to that ende vrge anye ſuche deſcendinge of Chriſt? That in ſuch ſort he deſceded into hell, as is fully ſufficient to the iuſtice of god, both to acquit the fathers before, that otherwiſe ſhoulde haue com thither, & to bee a diſcharge vnto vs þ afterward liue, it is a thing that is fully beleeued of vs al: if they wil ſo fur-

Chriſtes deſcending into hell.

further, & set down with themselues in what manner also he did it, further than the scripture doth warrant, can they not determine therein for themselues, vnlesse they carry al other likewise into the same aduenture with them? As touching their doctrine of the reall presence knowing that alreadie we doe beleeue, that the faithfull receiuer, receiueth not any bare signe, but together with the outward signe, whole Christ, God & man, hys sufferinges and merites: may not this be accounted sufficient, vnlesse we goe further, to haue his presence in the very manner that they haue imagined: which notwithstanding was not agreed on among thēselues, but very lately? The fathers before the incarnation of Christ could not otherwise receiue him: as also them selues graunt that they did not: & yet notwithstanding was that sufficient for their saluation. And, so long as they shew no further reason than they doe, why such a kind of receiuing of Christ might well bee auaileabe to theyr saluation, and not vnto ours (especially when as otherwise we find but one communion of Saints, as well in profession, as in the state of saluation) why may they not bee content to admit, that thys kinde

Reall presence.

of

of receyuing which wee profeſſe, is ſo much as they neede to require of vs, or els that it fayled in the fathers alſo that were before the incarnation of Chriſt? As for their other Sacraments, as they terme them, admit they might be vouchſafed that honor in ſome account among them for vnities ſake, if needleſſe they would haue them ſo to bee called: yet what reaſon is it, that they ſhoulde ſo ouer rule the iudgementes of others likewiſe, as too account ſo baſely of them, vnleſſe in ſuche needleſſe and by matters, they doe in all thinges agree with them? Freedome of wil, & merite of works, were indeed iolly matters to puffe vs vppe higher in our owne eſtimation: but we can bee prowde enough with out them. Sufficient for vs it ought to be, that we may be ſaued: let vs leaue the glory thereof wholy to God, and take no parte thereof too our ſelues. Since the fall, there is not in man any inclination at all vnto good that is of that kinde, ſauing onely in thoſe that are regenerate: and that which is in them, is not euer continual, but ſometimes very rare, & weake likewiſe: & euer is the ſpecial working of God in vs. And though our woorkes that are done in faith and loue, haue rewarde pro-

Their other ſacraments.

Freedome of will and merite of workes.

promised vnto them, & so consequētlye by promise due: yet are the best of them, on our partes, or so muche therof as is ours, so vnperfect & weak that by right they coulde (otherwise than by mercifull acceptance) deserue nothing at all. And when we are sure wee haue most absolute redemption, fully and wholy in the merites of Christe, what neede wee trouble our selues further to search out, whether that we may not think, that our good workes haue in som sense merited also? Traditions so far as they doe not swarue from the written word, or are to edifiyng, we do not mislike: otherwise we thinke wee haue alreadie so much to do that is expresly commanded vnto vs, that we thinke they hinder vs much in the seruice of god, that incomber vs with more. The priesthood and sacrifice of Iesus Christ we account too bee of that sufficiencie in themselues, and so proper too him alone, that we cannot yet be perswaded either that wee need, or that wee may, set vp any other: but that we must needes bewray either our great ignorance in the one, or that we haue a very slender, and ouer base an account of the other. Otherwise, if these will not serue: needes must wee bee

Traditions.

Their priesthood & sacrifice.

more

more out of hope to get any good, by those that are brought in by thé. How beit his priesthood continueth for euer: and his sacrifice once made, is a full satisfaction for all: so that wee neede neuer be carefull for any thing els to be ioyned withall. As for their purgatorie, and the fillie helpes that they haue allotted thereunto, we can neither stand in feare of the one: nor, if we should be distressed by it, cã hope of any reliefe of the other. Of their purgatorie we cannot stand in feare, both becausé the scripture doeth not tell vs of any suche place: and besides that, it lappeth vp all forgiuenesse of sinnes, and remembrance thereof (too all beleeuers) in the death and sufferinges of Christe: and that in full and comfortable manner, that it leaueth to vs no dread at all of any suche tormentes too bee afterwarde suffered for sinne by any of vs: and becausé it is so euident to all the worlde, that it was at the first an Heathenish opinion among the Gentiles, before they came too the knowledge of Christe: and hath been since vsed in the church of Rome as a compendious way too get in money, and that beyonde all measure and meane. The helpes that they vse to releeue the soules that they suppose. *Purgatorie.*

ſuppoſe to bee afflicted therein, canne doe litle good, both becauſe that nothyng can bee any ſatisfaction for ſin to the iuſtice of God, but onely the death and ſufferinges of Chriſte: and becauſe that thoſe helps of theirs (beſides that they are very weak in them ſelues) are not ordeined of God to be the meanes to apply the ſame vnto anye: but onelie the fayth of the parties themſelues, wrought in them by the holy ghoſt.

VVorshipping of ſaintes and images.

In their worſhipping of ſaints and images, there is ſome ods: howbeit we cannot finde the better of them both (their worſhipping of ſaints I mean) to be any better then plaine idolatrie: ſo oft at leaſt as it goeth beyond that honor, which in the ſecond table and fift commandement is apppointed to fathers and mothers: and reacheth vnto the worſhippe which in the firſt table, and in the firſt and ſecond commandements is before taken vp vnto God. As alſo wee thinke themſelues ſhoulde perceiue, that, if they doe it as a duetie that they ow vnto them, or as a thing that ſaints doe like of: or to get ſome benefit at their hands, in all theſe points they do but leeſe their labour, for that they ow the no ſuch duetie: neither do they like þ they ſhould offer

offer them any such, nor yet can help them in those thinges that they craue at their hands. And as for their images, neither are they blessed of God, to yeelde any such fruite as they require at their hands, neither shoulde we so maintaine the dignitie of our creation, being ordeined to represent the person of God, to all these his creatures, if wee shoulde so seuerely abase our selues to stocks and stones, when as the Lorde hath made vs the head ouer them, not them ouer vs. Concerning the marriage of those that are of the clergie, seing that both the scripture alloweth of it in all estates and degrees whatsoeuer, and that God in his wisdome ordeined the same: and seeing that the practise of all antiquitie hath had it in continuall vse: it is a thing (wee thinke) more plaine, than that we may allow any controuersie thereof to be made. If this will not serue, let them but turne backe their eyes to themselues, and but make an indifferent search, how foule and manifolde pollution hath broken forth among them, since the time that they haue abandoned marriage from their orders: and, that one thing (we thinke) will be sufficient to teach them, that heerein they were

Marriage of priestes.

were farre ouershot, and haue found it true in themselues by experience (that which before they might haue learned at the mouth of the Lorde) that generally it is not good, for any estate of men to liue vnmarried, when as thereby they so quickely brought all their orders so foule out of order. As for their inherent iustice, and that (with some distempered affections, as it seemeth) they charge vs to allowe of none other, but that which is putatiue, and onely faith, the substance of this matter being before specially touched, it is not needefull here to lay any more thereof. So these are (in effect) those great matters, for whose sakes we are charged to haue translated so corruptly: and so consequently (in the iudgement of some) that we haue not the word of God at al among vs. Wherunto would they ad, but this litle correction, that for these matters wee haue it not to their good liking, therunto could we be content to yeelde: and therewithall thinke, that we still must want all authoritie of scripture for them. Otherwise they haue sufficiently found (euen in the ruines of their own vsurpation and doctrines) that wee haue the scriptures among vs:

Inherent, putatiue iustice: only faith.

vs: as also not many of themselues do charge vs, but onely for these, and for a few such others besides, of such like or lesse importance.

14 That other hinderance that is of more speciall force with them all generally, is that they haue a certain persuasion, that they cannot ioin with vs in our profession, but that so they should depart from þ catholik church: which thing indeede is of such importance, that if it were tru, it wer not for any that loued his own saluation, or the glory of God, to ioin with vs in our religion. For there is but one church, as also there is but one faith: and whosoeuer they are that depart from either of both, they cannot be of sound religion, whatsoeuer it is they do profes. Therfore to examine this matter a little, first wee may doe well to seach out, what it is þ maketh them to think, that, if they should reform their profession so far foorth as we haue done, they should then depart from the Catholike Churche, and so consequently depriue themselues of eternall life: then, how the same opinion of theirs may be amended. Cõcerning the former, me thinke that the principall cause of this their perswasions, for that they do not rightly gather

Of departing from the Churche.

VVhat it is that maketh them to

gather

thinke that we are departed from the Church.

gather, neither what the Church it selfe is: nor yet what it is to depart from the same. And then, if the groundwork it self be wrong, it is no maruell if the buildings þ be set therupon, be awrie likewise. The former of them is, that in the estimation of the Church, they take not vnto them a right triall, to teach them which is the Church indeede. For the leuels that they commonly vse, are especially two: one taken out of the first foundation of it, the other, the succes that since it hath had, to this present time wherein wee liue. Out of the foundation of their Church, they go about to establish the certaintie of it, by two conueiances: one, from Christ vnto Peter, the other from Peter vnto them. For first they imagine that Christ made Peter the chiefe of all, and his general substitute here on earth: that he should bee, vnder him, the head of his Church, and haue the feeding of al that are his. Out of this they gather, that those onely are the Church that acknowledge Peter next vnder Christ, to be their chiefe and principall heade. Then doe they conceiue, that Peter was disposed to leaue this primacie with the Church of Rome, and to those that should be

What they imagin to be the church.

the

the bishops thereof: and that for that cause hee left other places, and came vnto Rome, and was byshop there fiue and twentie yeeres. And thereupon they thinke they may safely gather, that whosoeuer is not vnder the Church of Rome, hee also is none of the Church of God. These conueiances doe we take to be of very little force: and so consequently, no matter of substance to assure vs of the truth of this matter. For first that Peter had any prerogatiue or primacie, we finde it not set downe by Christ himselfe, or by any of his Apostles: which notwithstanding must needes haue beene done without question, if it had beene true, being as it was of such importance. Then as touching any assignment ouer from him to the Church of Rome, and to those that shoulde bee the bishops thereof, neither doe we finde (by vndoubted authoritie) that he euer did it: nor, if he had any time done it, yet that hee had libertie so to doe, and that God would ratifie his assignement. But I meane not to enter into that discourse, sufficiently handled by many others: neither is it needfull, when as our aduersaries themselues doe of late so much mislike that part of their

ground-

ground-work, that none of them all (of any account) can finde in their harts, to build so much as their own credit theron. The other which standeth in the succes that their churche hath had, is indeed of greater force to such a purpose: but yet notwithstanding, such as being rightly considered, yeeldeth no assurance to the matter that we haue in hand. The succes which the church of Rome hath had resteth in two principall pointes: in continuance, and consent of others. By continuance I meane, that it hath not fallen back againe to Paganisme, or heathenish vanity; neither yet stept aside to the sect of Mahomet, as the Turks, and many others haue done: but euer continued after a sort in the profession of the faith, since the time that by the Apostles it was deliuered vnto them. VVhich surely is a very speciall blessing of God; an euident worke of the holy Ghost: and a very good cause, why al those that wish wel to the Gospel of Christ, should haue the ancient church of Rome so much the more in reuerence for it. So commeth it to passe, that they haue not only had, after a sort, a continual succession of bishops and teachers: but also haue in some manner preserued, and

How they ground vpon the succesſe that they haue had.

and hitherto maintained both the word & the ſacraments, that Chriſt himſelfe did leaue vnto vs. The conſent alſo that they haue had, hath beene very great: yet not euer alike, but ſomtime more, than at ſome other. So long as it kept the faith vndefiled; and was earneſtly bent to aduance the kingdome of Chriſt, & woulde in no wiſe breake, but carefully maintained the vnitie of the church: ſo long they had the conſent of all that dwelt about them, or by any meanes coulde haue any dealing with them. And that, not altogither for the antiquitie, and dignitie of the citie (becauſe it had beene of great continuance, in a floriſhing eſtate, and was now the imperiall ſeate:) but alſo, euen for the ſinceritie of the faith, and for diuers excellent giftes, that God had powred vpon that Church in plentifull maner. But after that (the former zeale being abated) it began to fall in loue with earthly thinges, and to breake the peace of the Church to aduance it ſelfe, then beganne many to let down their former good liking of it: al the Eaſt churches generally, & many of the better ſort in the VVeſt like wiſe. Neuertheleſſe, euen then alſo,

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the greatest part of all Europe, and some others else-where besides, did cleaue vnto it: partly of themselues, for the former dignitie of the place, or for that they perceiued not howe they beganne to slide away from the sinceritie of their profession, but especially, because of the great power that the church of Rome did after obtaine, from which they sawe not how to withdraw themselues, without some present displeasure or danger. Hence commeth it, that they haue had their doings allowed, and their opinions confirmed not onely by many seuerall persons of best account: but also by Prouincials abroad and by generall Councels at home: themselues, or their friendes in these latter ages, euer bearing the sway in them both. So that indeed the church of Rome hath had such succes in these parts of the world among vs, that (to our knowledge) there hath not bene the like for earthly pomp any where else. Yet notwithstanding, this also is ouer weake, whereuppon to set that building of theirs: needs must it haue a faster ground, else can it neuer bee able to stand. Although therfore that in their owne opinion their Church hath had a speciall foundation, and al-

although it hath had indeed ſuch ſucceſſe ſince, as themſelues doe ſtill imagine: yet notwithſtanding, when they point vs vnto the church, & vndertake to ſhew vs vndouted tokēs therof, thē we allow not that they ſhould thinke to put vs ouer only to this, and ſhewe vs no better tokens thā theſe. VVe do not deny them to be of the Churche: but wee allow not the boundes of the Churche to bee ſo taken in: nor theſe things to ſtande for ſuffi ient proofe, that any ſuch preeminence belongeth to them.

15 The other point that ſeemeth to yeelde ſome parte of the ground-work of that perſuaſion, is for beauſe that they do conceiue, that to be a departure frō the church, which is none indeed, after that once the truth is tried. Concerning which matter, it ſhall be good to conſider theſe 2. thinges: how this kinde of perſwaſion doeth growe, and what inconuenience this one point of miſtaking doth breed in the ende. This perſwaſion groweth moſt of al by the means of our aduerſaries: then alſo by ſome of our ſelues too. Thoſe aduerſaries of ours, by whō it commeth, are lightly the moſt cunning, and moſte learned of them: who ſeeing themſelues to haue ſome

That they conceiue amiſſe of vs, when they imagine that we are departed from the Church.

Howe this kind of perſwaſion groweth.

aduauntage, if they can winne vs to acknoweledge, or others to beleeue, that we are ſimply or in all things departed from them, and make another peculiar church of our ſelues, earneſtly labor, euen at the firſte, to obtayne that aduauntage. Hence commeth it, that both they do ſo buſily vrge that point, & would haue neyther vs, nor others, to make (at all) anye queſtion of it: and ſo readily apply to that ſéſe, whatſoeuer they find in our writings, that doeth import a diuiſion betwixte vs. Thoſe on our parte by whom it commeth, are (moſte of al) thoſe that are moſt zealous: who beeing muche moued with the manifeſt corruption that the aduerſarie part maintaineth, and with their vnreaſonable thirſt of innocent blood in the quarrell of religion, are by that occaſion carried ſo farre ſometime, that they do not euer ſpeake and write in ſo ſenſed maner, but that when they acknoweledge that diuiſion that indeede is & ought to be, betwixt them & vs (ſo long as they ſtand in ſuch ſort as they do) they may ſeem to acknowledge that wee are altogether deuided: that we are a diſtinct viſible church from them: and they but a Synagogue, in no ſenſe appertaining to the viſible church: wher

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as notwithſtanding, by the whole courſe of al our writtings it is cleeer again, that we do not ſunder our ſelues frō them, nor thē from vs, but only in thoſe points that are in controuerſie betwixt vs: & for the reſt, agree together, & acknowledge likewiſe, that in thoſe wee are one. But becauſe that whēſoeuer we ſpeake of the diuiſion that is betwixt vs, we do not therwith al ſhew, how far we agree, therupō it ſeemeth to them that we can eaſily be content, to bee altogether abandoned from thē, & to haue no ſociety at all with ſuch a people. So commeth it to paſſe, that as they (vpon the aduātage) diſclaim in vs, & beare vs in hand, that both they and we cannot be the mēbers of any one, & the ſelfſame church (as indeed in ſome ſenſe wee cannot, and in that ſenſe is by vs acknowledged) ſo we likewiſe ſeeme vnto diuers to bee in that pointe of the ſelfeſame mind with them, and as fullye to diſclaim in them as they do in vs: and as abſolutely to hold, that both ſortes of vs cānot in any ſenſe or conſtruction be members of one, and the ſelfſame bodye, eſpecially of that which is ancient and true, and the catholike or Apoſtolike church, as notwithſtāding we are generally. The inconuenience

VVhat inconueniences commeth thereby.

that this mistaking doth breed in the end, is verye great and hurteful to the cause of religion: but some braunches therof there be, which are commō to both parties: and some that are proper to either. Common to both are these 2. the inward heart-burning, & grief of mind that is betwixt vs, one towardes another: and bitter contentions insuing thereon, whensoeuer occasion is offered. And touching the former, we need go no further thē to appeale, euery one to his own conscience. For there shal we finde, both that we haue an inwarde griefe, one towardes another: and that we think wee maye (and ought) maintain the same in the cause of religion that wee haue in hand. Our contentions are so apparant, and known vnto al, that al christendom, is witnes of them. VVhiche also are for the moste parte so bitterly handled, as if in religion we were vtterly sundered one from another, and had no point of faith at all, that were common betwixt vs: to the increase of variance, among our selues: and to the great hinderāce of many of those that are without, and otherwise might be wonne to the Christian faith. Proper vnto our aduersaries it is, that, if it do fall out in the end (as I trust it wil a-

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non appeare) that there was no ſuche cauſe in vs as deſerued, ſo to be abandoned from the church of God: then abideth an heauye iudgement for thē, that haue byn ſo bold as to ſet down, that wee are not of the Churche of Chriſt: and therewithal, for to powre forth, whatſoeuer curſes they had againſt vs. And no maruell, if they ſtād in ſuch danger in the indgementes of God, when as (being ſo) they ſinne very gricuouſly both againſt God, and againſt their neighbor: Againſt God, for that they fight againſt his trueth: and abuſe the place of iuſtice, that he hath giuen them: againſt their neighbour, for that ſo they diſcourage, and terrifie manye of the weake ones that are among vs: and among themſelues, are the only cauſe, that many of the ſimpler ſort that belong vnto thē, are perſuaded that wee are none of the Churche, and behaue themſelues accordingly towards vs. Then alſo if it ſhould be ſo (as we hope it will appeare) that we haue a better title to be of the church, than they themſelues haue: then woulde their ſubtiltie and fiercenes return to them again, & cōclude vpō thēſelues, that if we do not belong to the church, muche leſſe doe they. Proper vnto vs are two others

likewise, if we at any time suffer them to make such an absolute diuision betwixt vs. For so commeth it to passe, firste, that by consenting so far with them in this errour, we also must stād chargeable before God, for whatsoeuer ill fruites doe spring of the same: ratably at the least, so farre as the proportion of our faule requireth. Then also we bring our selues to needelesse trouble, for that it is great probability with them, that so we make our selues answerable for to finde out a distinct and a seuerall Churche from them, from whiche we descend, which hath continued from the Apostles age to this present: els, that needes wee must acknowledge, that our Churche is sprung vppe of late: or, at least, since theirs: wherein, although they coulde neuer be able, either to condemne vs, or els but to iustifie themselues: yet is it more than we need to giue them: and more, than (wee thinke) they vse wel, when they haue it. Therefore to conclude both these poyntes, as I said before, so say I againe, that it is no maruel if diuers of them thinke, that ioyning with vs they shoulde vtterlye depart from the church so long as thei do wander so farre, both in determining what the Churche is, and what

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it is to depart from the ſame.

16 For amendement whereof, it muſt needs be a good and ready way, more truely to learn what the church is indeed: and what is the vndoubted departing from it. Concerning the former, it ſhal be needful, not onelye to conſider what the church is in the whole: but alſo what it is in the ſeueral partes, that is, who are the true mẽbers therof. Concerning the whole there is a way, which if wee take, wee ſhal neuer be able, plainly to find out, the thing that we ſeeke: and yet notwithſtanding determine therein the very trueth. Againe there is a waye, which if we take, we ſhal quickly find that which is not only true in it ſelfe: but alſo carrieth ſuche a light with it, as that eaſily we ſhalbe able to perceiue the truth of the thing that we haue in hand. The former of theſe is, when as we go about to compaſſe theſe things, that are beyond our reache, and cannot come vnder our capacitye: as namely, whē we labor to find out the church in heauen, either in the ſecrete election of god: or in the glory, whether unto it ſhall come in the ende: or on earth, by the largenes of the boundes which it hath, being ſpred al over the face of the earth. For though it bee

A ſurer way how to finde out, who are of the church.

A way that wil not ſerue our turn ſufficiently.

very true, that that indeede is the true church, which is chosen from the beginning, and whiche shal bee glorified in the ende: yet are not wee able, by either of those to finde out, who they are. For we cānot looke into the secret purpose of God: nor in the end it self, espy the end before it come: we must either haue better tokens than these, or else can we do no good at al. So likewise the earth is so very large, that wee are not able to reache foorth our knoweledge vnto the outmoste bounds thereof: & so consequently cā neuer see, what faith it is that is there professed, nor so muche as whether there be any people at al, that there inhabite. If therefore wee shoulde take such a course as that we could not (in our conscience) set downe with our selues, that we knew the church, vntil we could get the viewe of the whole: thē could we neuer resolue our selues but must needs remain vncertaine so long as wee liue. And in this, our aduersaries haue (as it seemeth at the firste) a iuste occasion ministred vnto them, to turn aside their adherēts eies to the Church of Rome, being suche, as for neerenes and euident shew that it hath, maye easily come vnder our knowledge: &, for that many others

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hang thereuppon, carrieth a ſpeciall credite withall. Howbeit, although they haue rightly eſpied the inconuenience on the one ſide: yet haue they not ſufficiently holpē the ſame on the other. They ſee indeed what is the diſeaſe: but the medicin that they giue for the ſame will not ſerue.

Therfore now concerning that other way that will ſerue our turn, we haue the direction alreadie giuen, as in many other places of ſcripture beſides, ſo namely, by a ſpeciall place of Chriſte himſelfe, at his laſt going vp to Ieruſalem, a little before the tyme that he ſuffered. At what time beeing diſpoſed too leaue that point decided vnto them, before hee ſhoulde leaue them, he firſt asked his diſciples, what opinion others had of him: and when that came ſhort, what was their owne perſwaſion of him. VVhereunto when Peter anſwered in the name of himſelfe and the reſt, that they beleeued that he was the Chriſt, the ſonne of the liuing God, he plainely declared, that that was the true profeſsion indeed: that it was not an opinion, or conceite of mans wiſedome: but was giuen vnto them frō his father in heauen: that it was the rocke, and plot of groūd, whereupō he would build his

The other way, that wil plainly shew forth what the church is.

very true, that that indeede is the true church, which is choſen from the beginning, and whiche ſhal bee glorified in the ende: yet are not wee able, by either of thoſe to finde out, who they are. For we cānot looke into the ſecret purpoſe of God: nor in the end it ſelf, eſpy the end before it come: we muſt either haue better tokens than theſe, or elſe can we do no good at al. So likewiſe the earth is ſo very large, that wee are not able to reache foorth our knoweledge vnto the outmoſte bounds thereof: & ſo conſequently cā neuer ſee, what faith it is that is there profeſſed, nor ſo muche as whether there be any people at al, that there inhabite. If therefore wee ſhoulde take ſuch a courſe as that we could not (in our conſcience) ſet downe with our ſelues, that we knew the church, vntil we could get the viewe of the whole: thē could we neuer reſolue our ſelues but muſt needs remain vncertaine ſo long as wee liue. And in this, our aduerſaries haue (as it ſeemeth at the firſte) a iuſte occaſion miniſtred vnto them, to turn aſide their adherēts eies to the Church of Rome, being ſuche, as for neerenes and euident ſhew that it hath, maye eaſily come vnder our knowledge: &, for that many others

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The other way that wil plainly shew forth what the church is.

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Church: that against it the power of hell shoulde neuer preuaile: and that by it they shoulde open and shutte the kingdom of heauen to all the world: setting at libertie from the danger of hell those that beleeued, and binding vp all others to eternall perdition. In which place we haue to cõsider, what is the faith that is so commended: and what commendation is giuen vntoo it. But becausse to the present purpose that we haue in hand, we neede but the former of these two: therefore in the other we need to cõsider no more but this now, that there is no speciall cõmendation giuen vnto it, as that it cannot be, but that whosoeuer are of the same, they must needes bee of the Churche in deede. The faith it selfe that is there professed, resteth in two principall pointes: one, that hee was the Christe: the other, that hee was the sonne of the lyuing GOD. Of which two, the latter is, with so full consent, receiued of all, and so cleere from all maner of doubt among vs, and euery point therunto belonging, that it againe may for this time be set aside, though otherwise in it self, it be as needefull as the other. And so to finde out what is the sense of the former of them, that is, that hee was the

Christ

Christe, it is as much to say, that hee was ỳ annointed, or that very Sauior, which before was promised vnto thē. In which his annointing ther are two thinges to be considered, that hee was appointed, and made able to bee our Sauiour: and so consequently appointed, and made, able to bee our priest: our prophet and king. Our priest, to make a full attonement, betwixt god and vs, too the purchasing of eternall redemption in him, & to the attainment of the same: our prophet to teach vs, whatsoeuer is expedient for vs to know: and our king vnder whō we haue to liue, vntill by his gouernment he shall bring vs thither. Out of which we may safely set downe, and that by the authoritie of Christ himself, who they are that may be accounted the church of god: that is, the vniuersall assembly of those that professe the son of the virgin Marie, to be the promised sauior: by god himself, both ordeined & enabled to saue so many as doe beleeue in hym: or if we go more specially to woorke, those that rest in Iesus Christe alone, for the whole worke of their saluation: in his priesthood for the full satisfaction of the iustice of God, both to escape hel: and too come vnto heauen: in hys

doctrine

doctrine and scepter, to bring vs vnto it. So commeth it to passe, that whersoeuer there be any countries or nations, that doe professe this faith in Christe, those must wee needes acknowledge for to belõg to the church of Christe: as on the other side, whosoeuer they are, that haue not this faith, that those are none of ꝑ Church of Christ, whatsoeuer thing els they can pretend. So that the churche, of which we speak at this present, is that vniuersall assemblie or gathering togeather of all those, whether congregatiõs, or seuerall persons, in any part of al the world, that beleeue in Christ or professe the same that we cal christianitie, or the Christian faith. Concerning the members, it may sufficiently appeare by this that is said alreadie, who they are that doe appertain to that account: whether they be whole congregations, or seuerall persons that come in question. For whosoeuer they are that professe according to the patterne aforesaide, those must needes bee very good members: and those that swerue from it, whether more, or lesse, or in like sort to be accounted, to be in the like proportion departed from the sinceritie of the better sort. So that in any wise wee

must

muſt take heed, that in this account we meaſure not the goodneſſe of any member, either in the ſecrete election of God, for that it is vnknowen vnto vs: or in the framing of the conuerſation to outwarde ſobrietie, or holines of life, wherein wee may bee verye ſoone guiled: but only that we now ſeeke out, thoſe that are viſible members alone, meaſuring the worthineſſe of euerie member, by the profeſsion before ſet downe, vntill that once hauing founde out the truer members of the Churche, wee then examine among them ſelues who they are, that more ſincerely aunſweare their holie calling.

17 Hauing ſo found out what it is to bee of the church, & who are the viſible members thereof, now may we with leſſe labor eſpie, what it is to depart from the ſame: eſpecially, if we take heede of this, that wee vſe no other tokens for to teach vs, when we are wronge, than onely that ſame, whereby we haue learned when wee are right. For as a ſea marke on the ſhore, or a beakon vpon the hill, doth by one and the ſelfe ſame labor teach them both: ſo the ſame likewiſe that before is ſet down, is ſufficient to declare vnto al, þ do walke by direction

How to find out what is to depart from the church.

thereof

thereof, who they are that are right: and who on the other side do wander amisse out of the way. We haue therfore, first to resolue ourselues, that for this matter, we will take our aime thereat: then to seeke out by direction thereof, who they are that departe from the church. That wee should so resolue our selues, wee haue as good reason as can be desired: for that other wise we may be deceiued: but neuer if we take our aime by this. The reason, that otherwise we may be deceiued, is, for that all things els whereby others do cōmonly iudge what is the course that they hold, are nothing els but either points of lesse importance, if they doe belong vnto this: or els are of some other kind, either directly cōtrary to it, or diuers from it. If it be of the former, that is, appertaining indeed to sounde religion, & yet neuertheless not so material, or very needfull, but that christianitie may stande without it: then, if any man depart frō it, although that therein he doe withdraw himself from the truth: yet may not that be accounted any departing away from the Church, so long as hee keepeth vnto the substance of christianitie. As for example the truth is, that of all that were borne of womē, Christ only was without sinne: & yet

How wee may therin be deceiued.

for our ſinne that he ſuſteined, and for which he had to ſatisfie the iuſtice of God, he was heartily touched with ꝑ horror of death. Neuertheleſſe: if any there bee that cannot bee as yet perſwaded, but needes he muſt thinke it more honorable for the bleſſed virgin (yea and for Chriſte him ſelfe, that tooke fleſh of her) to haue been without ſin, & thereupon for his part doe rather think, that by ſpeciall prerogatiue ſhe alſo was preſerued from originall corruption: or els do but doubt it to be ſomwhat reprochful to Chriſt that being, as he was the ſon of God, he ſhould be ſo much afraid of death: althogh that herein he do indeed depart frō the truth in thoſe two points or at the leaſt in his weakenes come ſhort thereof, yet becauſe that neither of them is ſo much of the ſubſtaunce of religion, but that chriſtianitie may be acknowledged, where nothing els but theſe or ſuch like are wanting: therefore may we not by any equitie account any ſuche too bee out of the church, that holding all things els beſides, only ſticketh in ſom of theſe. So if any ſhould depart from that which hath bin for a lōg time receiued, & yet is either againſt the truth of religiō, as worſh ping of Images, or but more than ſcripture teacheth, as the altering

of the Sabboth to an other day than was wont to bee obserued: as in the former they were so much the rather of the Church of God: so in the later hee were not too bee condemned as no member thereof, holding all thinges els sincerely. For though our selues do like the altering of the Sabboth newe, from that which was obserued of the Iewes, vnto the day of Christes resurrection: yet must wee needes graunt withal, that it was somewhat more than needed, and that if it hadde stood as it did, it had not been against the Christian fayth, which is so much the rather to be noted, for that not only diuers of the ancient fathers in times past haue been, but we also at this present in like sort are, a greate deale too hastie to condemne in such cases, all that doe not fully accord in all points with vs. In these cases therefore, or any such like, whosoeuer wil cõdemne all those too be none of the church, þ are not fully perswaded as we are therin: he might soone condemn many such, as might after be found to be the childrē of god when himselfe & his fellowes should be excluded: and besides that, in the meane season commit an vncharitable parte towardes those his brethren,

and

and that which might grow to an ill example for others to followe. The reason that we cannot in any wise be deceiued, if wee cleaue to the other, hangeth on two principall pointes: the one, that there is no other way to the kingdome of God; the other, that it is the onely faith that is common to all, that vnto this kingdome doe appertaine. That there is no other way then Christ alone, it is in it selfe so very cleere, that it needeth no further help. Out of it likewise must the other very necessarily arise, that seeing there is none other way but it alone, therefore so many as belong thereunto must needs be of the same profession. In which respect, that which is the substance of this profession, by diuers of the fathers of olde, hath beene termed catholike, and yet is so called to this present day. For howsoeuer Christian churches haue at al times varied in certaine by-matters concerning their profession; yet that which is the very substance indeede, haue they euer professed together, so long as themselues abode in Christ: and therupon acknowledged eche other for catholiks, notwithstanding the diuersitie, that in those other poines they still maintained. As also

How we may be able soundly to iudge in this matter.

Catholike.

we

we see in the law of arms, that howsoeuer countries and kingdoms are diuided among themselues; yet there in do they agree togither: notwithstanding the diuersity of gouernment or lawes; and notwithstanding the mortall enmitie, that otherwise may be betwixt them. For euen so is it in the church of God: verie much diuided, in many matters of lesse importance; but in the substance of christian religion, which we terme the catholike faith, agreeing togither. And as it is in men, and al other creatures that God hath made, that generally all are like vnto the kinde of which they are, but otherwise varying among themselues: euen so is it in this likewise, that al are christians holding togither that which is the common faith of all, the materiall and essentiall points of Christian religion, and yet verie often, greatly diuided in other matters thereunto appertaining, but not of the very substance indeed. Seeing therefore that the substance of Christian religion, and the very effect of the whole, is to rest in Christ alone, for the whole work of our redemption (in his priesthood, for our attonement, in his doctrine, for all our wisedome, and in his kingdome,

for

for our obedience) whosoeuer they are that holde the same, they holde without question the catholik faith: whosoeuer they are, that diminish of this, or put too any other, they dowtles do that, which hath not euer ben in the church of God, nor wher-souer it hath bene spread: and so consequently, that which in neither of these respectes, nor in any other, can truely bee esteemed catholike. For whatsoeuer it is, that is catholike indeede, it must needes haue the testimonie of all ages, and of all christian churches: which onely agreeth to that which is taught by the written worde. And whatsoeuer is not such, that also (to abide by) is not catholike.

18 Now to find out, who they are that depart from the church (but so that we incumber our selues no further, than to the present busines that we haue in hand, doth appertain) the question standeth betwixt the adherents of the church of Rome, on the one side, and vs on the other: they plainly affirming, that we are departed from the church: wee denying it, and not onely claiming to haue a lawfull interest therein, but also pleading a continuall possession, that wee neuer were, nor yet are de-

Who they are that depart from the church: not we, but they rather, so farre as there is any such thing betwixt vs.

departed, nor excluded from it. For the plainer demonstration whereof, wee are to iustifie, that of departing from the church, there ought to bee no question at all among vs: but only, of the members thereof, who they are, that more truely aunswere vnto their calling. For wee both acknowledge the holy Trinitie, and three persons therein, of equall glorie, and those three to bee but one, and the selfesame God: wee both acknowledge Iesus Christ to be the onely begotten Sonne of God, and to be man of the virgin Marie: we both acknowledge him to be the promised sauior, and that there is no redemption in any, but onely by him: the canonicall scriptures we both acknowledge to be the vndoubted worde of God; and likewise obserue those two sacraments, that God ordained to bee in perpetuall vse among vs: wee both acknowledge, that it behoueth Christians to mortifie the flesh, and to walke in holinesse of life, that one day we shalbe raised again, and stand at the iudgement seat of Christ, and, so many as haue done well, shall goe to fruition of euerlasting ioyes, but all the rest to euerlasting paines. So that, as touching the profession of the

No departing from the church in either of vs.

the faith generally, both ſorts of vs do ſo farre agree, ꝑ neither of vs may iuſtly account the other, to be none of the church of God. And therefore as it was verie ill done, of thoſe that firſt vrged ſuch a ſeparation: ſo likewiſe thoſe ꝑ ſeemed ſo eaſily to accept thereof, as though that both ſorts of vs could not be of one, and the ſelfeſame church generally, did vnaduiſedly likewiſe. For whereſoeuer this communitie of profeſsion is, there whoſoeuer make ſuch diuiſion, they are not able to iuſtifie their doings therein, becauſe that ſo they make an vtter ſeparation, whereas notwithſtanding in generall profeſsion they are reaſonable well vnited together, and are not ſundered, but in ſome ſpeciall matters of controuerſie. But now if we come to the conſideration of the ſeuerall members hereunto appertaining (whether they bee whole congregations, as national churches, or but ordinarie pariſhes, or whether they be but particular perſons) therein may we be bold to determin, that both are not right, but that one part, whoſoeuer it light on, muſt needs be wrong. For though by their outward profeſsion generally, wee are both ſortes to be accounted of the church:

But in ſinceritie of religion, a manifeſt departure is found in them.

yet

yet in such diuersitie as is betwixt vs. we cannot both sorts, be tru members of the same. If they be right, then wee are wrong: if wee bee right, then they are wrong. Such is the diuersitie that is betwixt vs, and of so materiall and needful points, though both sorts be of the catholike church: yet is it not possible, for both sorts to be catholike members of the same. VVhether of vs therefore it is, that is wrong, is now to be seene. VVhere first as touching them, we cannot account them to be catholike members for two principall causes. First, because that they doe professe & maintaine diuers opinions, that very directlye goe against the Christian faith, that generally they doe otherwise holde. For they doe not content thēselues only with Christ, nor with his word, nor with his sacraments, or at the least not so fully as we: but set them vp other mediators in heauen, other doctrins, & sacramēts on earth. And though it may be they will say, that they haue not done these things in such sort, or not in such measure as we would seeme to charge thē withal, yet can they not deny, but that they haue done it, & do it still, more then we: and then, if the question lie betwixt

VVhy in them.

twixt them, and vs, whether are the truer members, needs must we in that respect preuaile against them. The force and power of his annointing they impeach very much, whē as they do not content themselues with him alone, whom the father appointed, and made able to serue our turn, then also becauſe they do ſo earneſtly impugn the truth of religion in diuerſe points: and ſo bitterly perſecute the perſons of thoſe, that either profeſſe religion ſincerely, or ioin not with thē in all their corruptions, and vſurpations. For ſo doing, we can make no other account of them, but that they haue ſuffered themſelues to bee made the members of antichriſt, or man of ſinne, that ſitteth in the church of God, and inſolently confoundeth all at his pleaſure. Concerning our ſelues, they will not charge vs, but that we reſt in Chriſt alone, for the whole worke of our redemption: ſeeking none other to be mediatours, or to helpe foorth, with the attonement betwixt God and vs; coueting none other doctrines, thā thoſe that himſelf hath deliuered vnto vs, neither yet giuing ouer our obedience to other obſeruations, thā ſuch as ỳ writtē word doth teach vs.

Why not in vs.

But

But the chiefe thing they charge vs withall, is for that wee receiue not more, than Christ, and his Apostles in the written worde hath deliuered vnto vs: as the supremacie of the church of Rome, worshiping of images, their miraculous presence of Christ in the sacrament, ordeining our seruice to the common people in a tongue that they do not vnderstād, prayer to saintes, and for the deade, and many others such like as these. Concerning which, the truth is, that we do not receiue them: and the reason is, because they are not catholik, but deuised or crept in of latter time, and not professed in al ages, nor of al Christian churches generally. In which one point they doe vnto vs a verie great and a double iniurie: both for that they denie vs the name of catholikes, that neuerthelesse receiue the catholik faith, both in the whole, & in euery point, and for that they take that name to themselues, who mingle with the catholike faith, many inuentions of their owne deuise, and sufficiently holde not much of the trueth, that they doe professe. But when we doe constantly hold all the holy scriptures without exception, and all such summes of the Christian

faith

faith, as haue byn gathered by the fathers of old, & now are authentick in the Church among vs (as that which is called the Apostles creede, the Nicene likewise, and that other of Athanasius) and whatsoeuer the Churches agreed on togither amõg themselues in the foure first generall Councels: and last of all, whatsoeuer at any time since, hath beene ordained by the Churche of Rome, or whomsoeuer els, that is not contrarie to the holye scriptures: and they on the other side, haue mingled together with the catholike faith, with the truth and substaunce of religion, which in all ages, and in all Churches hath beene professed, many other nouelties besides, vtterly vnknowne, not onely to the Scriptures, but also to the Fathers of olde, and yet notwithstanding holde many of these, as fast as they doe any thing els: let any indifferent man bee iudge, whether they or we bee better catholikes, and then if it please him, whether they are meete so resolutely to iudge of others, that are so farre ouershot themselues. So for this matter we resolue our selues, that wee are no seueral Church from them, nor they from vs: and therefore, that there is no departing at all out of the church,

for any to depart from them vnto vs, nor from vs vnto them. All the difference that is betwixt vs, is concerning the truer members, whether they, or we, may bee found more worthye of that account. In which point of controuersie we doubt not to preuaile against them: and as for the other we allow no such question to stande betwixt vs.

The conclusion.

19 VVhereas therefore the case so stãdeth betwixt vs, that it were no benefite or aduauntage to vs in anye respect to ioyn with them in their profession, but mo waies thã one great inconuenience, and they on the other side by ioyning with vs should reap great benefits, and haue no inconuenience withal: whereas also suche thinges as haue hitherto hindered many, by better aduisement may soon be found, to bee of no such force to stay thē: what could there be on behalf of the common cause more seemely, & in respect of their own benefit more circũspectly done, then so to tender the vnity & peace of the church, & their own saluation withal, as that they would no longer stand out against the truth, but lay down their affections nowe, and willingly submit thēselues to the king dō of Christ? The magitiās of Egypt, being

beeing ſet on by the king, willingly. *The exam-*
did (for a certaine tyme) what they *ple of o-*
were able, againſt Moſes & Aaron, to *thers.*
the diſcredite both of their perſons,
and of the iuſt cauſe that they had in
hand: but afterward, beeing touched
ſomewhat neerer, they perſiſted not
then, but yeelded themſelues, and
gaue glorye to God. If anye of theſe
haue beene ſet on, to doe as they do, it
wil not acquite the coſt in the end: if
they haue done it of their owne ac-
cord: it is not like to ſcape vnpuniſhed
if they ſee not vnto it betime. The E-
phraimites were of the people of god,
and yet reuolted away from the law,
though ſtil they held (after a ſorte) the
profeſſion therof, and hauing ſo done
they ſo continued a long time after
as a wanton, vntamed, and vnruely
heyfer: notwithſtanding al the moſt
earneſt warninges, that God by his
prophetes did giue vnto them. But
yet is it recorded of them, that at the
length they turned agayne, ſmyting
vpon the thigh, and acknoweledging
that they had committed very ſhame-
ful things. If with Ephraim they haue
ſo erred and ſtept aſide, pitie it were,
but they ſhould be as ready with him
to repente and turne againe: eſpecial-
ly, ſeeing that they haue greater pro-

uocation now, than euer had Ephraim before. The Iewes that put their Sauiour to death, and vtterly renounced whatsoeuer saluation was offred by him, did notwithstanding yeelde from among them very shortly after, three thousande persons at once, that diligently inquired of the Apostles what they should doe, & immediately therupō were baptised likewise. And it is not to be denied, but that manye thousandes of these also are alreadye come in: but yet is it pitie (if it myght be amended) that any one of them al, should so far haue crucified the Lord again, and yet bee so long before that he doe repent him of it. S. Thomas an Apostle himself neuertheles doubted very much for a time, of the resurrection of Iesus Christ: and woulde in no wise beleeue the others affirming the same, but vppon very harde conditions, & such as agreed not with the nature of his resurrection. For needs wold he find the badges of mortality, in his glorified and immortall body: or els he would in no wise beleeue. But when Christ condiscended therto, and for the time, by special dispensation, allowed those badges of his mortal nature, in his immortal body now, reteining for the tyme hys

wounds:

wounds: he quickly forsooke his vnbeliefe, and forthwith acknowledged him to be as hee was, his Lorde and God. These also beleeue not that the Gospel of Christ is risen againe: they suppose it is either manifest heresie, or at least but some newe fangled doctrine: the auncient, Christian, & catholike faith, they cā in no wise think that it is. The conditiōs also that they require, are as hard as the others (for many of thē) such as are very seldome found in the most glorious trueth of Christ, but commonly haunt the corruption of faith, and those beggerly rudiments of the world, the doctrines of men. But whereas God hath so disposed and ordered this matter, that they may find it sufficiently witnessed by such thinges as are in credite with them, Antiquity, and Vniuersality: Fathers, & Counsels: the harder dealing that it is, stil notwithstanding to resist this resurrection of Christ, in the Gospel restored vnto vs, and so plentifully as it is confirmed: the more is it to be wished, that our vnbeleeuing Thomasses also would in some good time take vp, and at length acknowledge their former vnbelief, and glorifie God in this day of his gratious visitatiō. VVhich if they do not, but not-

VVhat hurt it is, if they doe it not.

withstanding al the callinges of God stil persist in their own stubbornes against the worde, or but in their light estimation of it: though therein they may so content their owne pleasure, yet the issue of it being better considered, what good things they leese, and what ill they get, both in this worlde now, & after in the world to come, it wil be no hard matter to find, that the pleasure they haue now thereof, will not counteruaile their losse in the end.

First in this world.

For if we go no further, but onely to this, that thereby they hinder themselues of much good knowledge, & of a very comfortable freedom of spirite to serue the Lorde, which as yet they neuer had, and now by the Gospell is offered vnto thē: what benefit is there in al the way that they haue chosen, to recompence their losses only in these? VVhen lighte and grace in so speciall manner is offered vnto vs, the goodnesse of God doeth not onely therein tender it selfe to serue our turne, but giueth vs also to vnderstand, that we stand in special neede thereof, though our selues doe not see it. And then, what follye is it, to remaine in darkenesse, when we may haue light, and in the bondage of sin, when we are offered to be inlarged, and set at libertie?

VVhat

VVhat ouerſight likewiſe, ſo much to dwel in the opinion of our own ſufficiency for thoſe matters, that we eſpy not our ſelues to want thoſe needfull graces, when from the Lord himſelfe we are ſo plainly told that we do? To want theſe thinges is a greater loſſe, than to wante what ſoeuer is in the world beſides: but, not to take them when they are offered, and ſo to want them in the middeſt of plentie, is not onely a bare loſſe in it ſelfe: but ſuch as calleth for of others a iuſt reproch, and nouriſheth vp in their own harts a gnawing woorme, that, when once her teeth are growne, will giue them no reſt, but vexe them ſtill with yrkeſome thoughtes, for that hauing had ſo manye, and ſo faire opportunities, yet notwithſtanding haue miſſed thē all. VVhere theſe things want, how is it poſſible that God ſhould be glorified? And thē to what purpoſe is it they liue? Nay, how can it in any wiſe be auoyded, but that God muſt bee very much diſhonored, and very highly offended by ſuch? And then how much better had it beene for them, neuer to haue liued at all? Is it ſo eaſily granted of al, that to be caſt into a dungeō, & there to bee in continuall darkeneſſe, in filthye corners, with noyſome ver-

mine: or to be in grieuous thraldom by captiuitie or bondage, vnder cruel and violent tyrants, is indeed a verye grieuous and miserable estate: and yet can it be so hardely beleeued of these, that, to abyde still in their palpable darkenesse, when now they may haue light inough: and to remaine in the filth and slauery of sinne, from which they may in like sort bee deliuered, is not so lothesome and grieuous as it? Are the senses of the outward man so quick in the one: & doth the inwarde so little perceiue the like in the other? VVhether they perceiue it or not, it must notwithstanding needs be true, that whersoeuer such graces of God are so litle regarded, there are they for the most parte withholde from those despisers: & where they are withheld, or kept backe from them, there is nothing cleane or sound, but altogether polluted and il, in the sight of God & man. So do they misse of that whiche woulde haue made them verye good instruments in the church of God, to the glorye of God: to the edifying of others in the way of godlines: and to their own eternal comfort: and they procure by the iudgements of God, to be giuen ouer to a reprobate sense, for so little regarding theyr visitation:

and

and thereby to become in the end altogether closed vp in their ignorance and indurate in sin, or powred foorth to all naughtinesse, & that with greedines, and without any feeling. In the worlde to come what immeasurable glory and ioy they misse, what confusiō & tormēts they fall into, is not for any toung to expresse, nor hart to cōceiue. And the wonted iudgementes of God doe plainely declare, that in this life hee giueth some taste of his wrath in the worlde to com. The vnthankfull Iewes that long before had beene the people of God, were notwithstanding at length cast off, & vterly giuen ouer, as to great loosenes, so likewise to the depth of distresse, because they had so little regarde too the worde of life, that was offered vnto them. As also the whole world before, was (by a straunge and mightie iudgement) vtterly consumed, manne, woman, & child, rich & poore, bonde & free (eight persons only excepted) for they hearkened not vnto Noah, that called them to repentance again. Of which sort sith many others might bee alleaged, this matter is so abundantly witnessed vnto vs, that no man may doubt, but to see it once performed indeed, that it shall be easier for

Then also in the world to come.

Sodom & Gomor in the day of iudgement, thā for those that so plainly refuse the woorde of life offered vnto them. And it is no maruell though being so patient in other things, yet notwithstanding hee cannot but punishe this, in the childrē of vnbelief, in most sharpe and rigorous manner. The greatest kindnesse that euer he shewed to the children of men, bestowing on them his only son, to be so lightly esteemed as it is, and to be hadde in so great contempt as it is with manye: howe can it but boad some marueylous iudgement that is to come vpon the offenders, and such seueritie, as in proportion may something answer so great iniquitie?

A prayer for them.

Our weakenesse acknowledged.

20 But thou, O Lorde, most mercifull father, art he alone, that is able to helpe in this distresse. As for vs, wee haue eyes, and see not: we are chained vp in the snares of death, and cannot get out: and being, as we are, but flesh & blood, we are not able to vnderstand those thinges, that doe appertain to the kingdom of God. We are in much like case, as Adam our progenitor was, when as yet but hys bodie only was made, and hadde not yet a liuing soule breathed into him: at which time though he had eies, yet

was

was he not able by them to see: though hee hadde eares, yet was hee not able with them to heare: though hee had an heart, yet was he not able by it to vnderstand: and though he had all other partes of his bodie, yet hadde he not the vse of one of them all, because that yet he wanted that liuing soule, that coulde rightly vse them. Or in muche like case as Lazarus was, the fourth day dead and laid in his graue chained vp fast in the power of death, hauing no abilitie at al to come forth, or to help out himselfe, vntil he was called foorth by the word of thy power, and withall hadde power giuen him to come. Or as Nicodemus, not yet regenerate, or borne againe: who though otherwise he were learned, & wise, yet did hee not see (any thing at all) suche thinges as belong vnto thy kingdome, neither yet was able vntill hee was borne again from aboue. But as wee are (in truth) thus farre to acknowledge the want þ is in vs, and to take the confusion therof to our selues as the proper, & only portion, that is due vnto vs: so do we again to our cõfort remember, that thou art able, to make our blinde eyes to see: and to giue vs power too come foorth vnto thee: & to make vs able to vnderstãd

A way made vnto petition

what-

whatsoeuer belongeth too our peace. And this do we find, not onely in the holy woorde, but also in thy mighty workes: finding it plain by long experience, that thou hast often wrought, & daily doest woorke suche thinges as these, where it pleaseth thee: when as thereby it commeth to passe, that euer thou hast had, hast at this present, & euer shalt haue a seed of those that glorifie thee: and in som measure studie to aduance thy honor on earth.

The petition & sette. First therefore giuing vnto thee all possible thankes for all those thy seruants, whom thou hast lightned with the knowledge of thy truth, & brought into the way of life (which either haue been heretofore, & now are past their pilgrimage here, & triumphing with thee in the heauens: or els doe liue at this present, whersoeuer they are in all the world, desiring also to be with thee, & to see the glory of thy kingdome) we most humbly beseech thee to gather together that assemblie, all those thy seruants that yet are to com in, & wander as yet in their own naturall blindnesse, vntill it please thee to visite them with thy grace from aboue. O most gracious & mercifull father, holde on that course with the children of the new Adam now, that

thou

thou didſt with the firſt Adã before. As thou haſt giuen them eyes & harts & all other parts of the outward mã, in that they are born the natural children of men, ſo wee beſeeche thee to breath into them the liuing ſpirit: that ſo their eies indeed may ſee, and their harts vnderſtand, not only the things of this worlde, but alſo whatſoeuer is expedient for thẽ to know, belonging to the world to come: and that al the powers both of their bodies & ſoules together, may (in ſom good meaſure) ſerue to ſuch vſe, as is ſeemly & meete for thoſe that appertaine vnto thee, whom by adoption thou haſt vouchſafed to make thy children. And thou eternall & euerlaſting ſonne of the father, who by the word of thy power quickeneſt whomſoeuer thou wilt, al thoſe which thy heauenly father hath giuen thee, & neuer ſuffereſt one of thoſe to miſcarrie, wee beſeech thee to loſe all thoſe that are thine, from the ſnares of ſin & power of Satan: that they may effectually heare thy voice, and bee therewithall ſo quickened by thee, that being ſet at libertie from the ſnares they were in, & lying boũd in the graue no longer, they come forth at thy call, and doe thee ſeruice. Thou alſo moſt glorious and mightie ſpirit,

the fountain of all our regeneration by whom, vnlesse we be borne again we cā neuer see the kingdom of God, & by whom we are sealed to the day of redēptiō (so many as are by eternal election thereunto ordained) we humbly beseech thee, that as thou knowest who they are þ are thine, & in what time they are to be called: so it wold please thee, so to worke in thē by thy power, as that whosoeuer are yet but the natural children of Adam decayed, & yet (in the secrete purpose of the Godhead) do appertain to the kyngdome of God, may when the tyme of their refreshing doth come, be so renued & framed by thee, that they also may plainely vnderstande the doctrine thou teachest, professe the same, & frame their liues in som good measure agreeable to it: & therein to their comfort find, that they also are sealed to eternall life. O blessed Trinitie, it is not in vs, to reforme our selues. For both the enemie is stronger than we: & still detaineth vs vnder his power: and we likewise, haue no desire to be freed from him: & besides that, haue a naturall loathing of the way of life. But vnto thee, O Lorde, it belongeth & to thee alone. Thou art able, both to deliuer vs from the bondage that

we are in: and to make vs both to couet & to loue to come to the freedom of thy children, and to spende the rest of our dayes therein. We pray not, in this respect, for the world (though otherwise we beseech thee still to continue thy wonted goodnes to it likewise, and too all the children of men) but as thou hast more specially ordeined those whom thou hast chosen out of the worlde, to be a peculiar people to thee, to haue now the knowledge and feare of thee, and after to see thy glory in heauen: so wee humbly desire that now thou wilt so effectually call them in thy good time, and sanctifie them heere in this life, that after (by the course that thou hast ordeined) they may likewise come too life euerlasting. Seeing that the sonne is to bee hadde in honor of all, and it is not well with the members, vntyll they bee ioyned vntoo their head, in both these respectes, wee beseech thee make hast too vnite them togeather: that the sonne may haue to sanctifie him, and to speake of his holy name: and that his members heere on earth, may so farre enioy the peace & cõfort that in him thou hast prouided for them. Graunt this wee beseech thee most mercifull father through Iesus

Christ

Christe thy Sonne our Lorde : too whom, with thee, and the holy ghost, as of right appertaineth, bee ascribed all power, thankes, and glorie, for euer and euer,
Amen.

FINIS.

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